

Shabad Guru

Dassan Dass

www.SatNaam.info

Shabad Guru

Copyright © 2012 by www.SatNaam.info

First Edition December 2012

All rights reserved. However, do feel free to use any part of this book for inspiring others just mention where you got the information from i.e. Dassan Dass. You can also help distribute the books by purchasing them online from the website. This is a not-for- profit Seva project done on a volunteer basis – so feel free to join in.

CONTENTS

Introduction.....	4
1. The Meaning of Gyan	4
2. The Rare One Understands Gurbani.....	5
3. Gurbani - Eternal Prescription For Mental Sickesses	8
4. Mool Mantra : The Essence Of Guru Granth Sahib Ji.....	11
5. Gur Parsaad & Gur Parsaadee	21
6. The Meaning Of the Word 'Amrit'	27
7. How can I understand Guru Granth Sahib Ji deeply?	31
8. Some Sants Give Panch Shabads (5 Names) for naam simran.....	33
9. The Arrangement Of Invocations (Mangals)	35
10. Languages Used In The Siri Guru Granth Sahib Ji.....	38
11. Raag : The Glorious Divine Music Of The Lord	39
12. A brief background on the Bhatts	45
13. What does Shabd Guru really mean?	45
14. Naam Is Not Only For Saints.....	50
15. What is religion?	51
16. Without The Name, there is No Worship	55
17. Name and Deeds (Naam and Karam)	64
18. Religion and Naam.....	68
19. Naam and Amrit/Nectar.....	72
20. The Play of Guru and Disciple.....	75
21. The Meaning of Bani	77

Introduction

Articles on the true meaning of SHABAD and GURBANI and Siri Guru Granth Sahib Ji.

1. The Meaning of Gyan

The divine meaning of the word Gyan is

- the Divine Wisdom,
- the knowledge about the existence and realizing the Almighty,
- the complete divine knowledge about the Akal Purakh,
- the entire Shree Guru Granth Sahib Ji is the Divine Wisdom.

Shree Guru Granth Sahib Ji is the Divine Knowledge about

- the Paar Braham Parmesar,
- His Naam,
- the Sants, Bhagats, Satguru, Braham Gyani, Gurmukh, Gursikh, Sikh, Jan and so on.

It is an unlimited sea of divine wisdom with all the priceless diamonds and jewels of the divine qualities of the God and

- how we can adopt them,
- how we can bring them inside us,
- how we can put them in to our daily life and realize the Ultimate – Akal Purakh,
- how we can clean our inside and replace all our bad qualities and deeds with the Amrit,

- how we can activate all the seven divine centers of spirituality within us,
- how we can win over the three qualities of Maya,
- how we can win over our mind and reach Sach Khand,
- how we can become one with Brahma.

The key is to practice whatever this divine wisdom tells us in our daily life, all this knowledge has been very kindly presented in the Shabad Guru Shri Guru Granth Sahib by Guru Sahibans.

Dassan Dass (Slave Of God's Slaves)

2. The Rare One Understands Gurbani

With the Agam Apaar Beant and Anant Gurparsadi Gurkirpa – Eternal Blessings – of Dhan Dhan Paar Brahma Parmesar and Dhan Dhan Sant Baba Ji, a Puran Sant Satguru, a Puran Brahma Gyani this servant of the Gur, Guru and Gursangat is trying to bring out the truth hidden in Gurparsadi Brahma Gyan – divine wisdom.

It is based on own personal eternal and spiritual experiences encountered during a deep eternal involvement in the Gurparsadi GurSangat and Gurparsadi Khel.

We will provide some insight into the truth regarding

- the soul who can really understand the Gurbani,
- the soul which can really get a glimpse of the diamonds and priceless jewels hidden in the Gurbani and pick them up and bring them inside by putting them into daily life,

- the soul who has been so eternally blessed that can understand and follow the Sach Khandi Bani,
- such a soul is a rare soul,
- such a soul is a Gurmukh soul and
- is the one which resides in Sach Khand.

Only such a soul can understand the Gurbani, which has come from Sach Khand that is why Gubani says:

*How rare are those who understand the Word of the Guru's Bani;
they are the Gurmukhs.*

SGGS 935

Let us spend some time in understanding the truth behind these divine words:

*She calls out, ""Brother, O brother - stay, O brother!"" But he becomes a stranger.
Her brother departs for his own home, and his sister burns with the pain of separation.*

*In this world, her father's home, the daughter,
the innocent soul bride, loves her Young Husband Lord.*

If you long for your Husband Lord, O soul bride, then serve the True Guru with love.

How rare are the spiritually wise, who meet the True Guru, and truly understand.

All glorious greatness rests in the Lord and Master's Hands.

He grants them, when He is pleased.

How rare are those who understand the Word of the Guru's Bani; they are the Gurmukhs.

*This is the Bani of the Supreme Being;
through it, one dwells within the home of his inner being. //40//*

SGGS 935

The relationship between the soul and the body remains an illusion for ever, we keep on recognizing this human body as ours in the form of a brother of our soul (literal meaning), which means that we have always been living under this illusion that this body is mine. And to be more explicit here, this human body has been constructed from Panj Tat – five elements - air, fire, earth, sky and water, and when we die, the real death is of this body, when this body goes back to these five elements. The Atma –soul leaves the body and depending upon our deeds, enters in another body, which constitutes the cycle of life and death.

Such as a daughter remains playing with her dolls in her father's house, living under similar illusion, but one day she has to leave her parent's house to go with her husband. As long as we keep on considering and keep on such a relationship, which is a mere illusion, we will keep on revolving in the cycle of life and death, infect, whatever we see with our naked eye is the Maya, so the body is also Maya, and as long as we are involved in this vicious cycle of Maya, we remain in Haumai and so our soul has to suffer time and again to go through this cycle of life and death.

Due to this illusion our soul will remain separated from the Origin – the Creator, the Almighty, the Primal Being. As soon as we realize this fact and get to follow the divine wisdom of Gurbani, we can be relieved of this cycle of life and death. And only a Sant Satguru, a Puran Braham Gyani, who has relieved Himself from this cycle of life and death, Who is Jivan Mukt Himself, Who is a Sada Suhagan, can help us in the salvation of our soul from this cycle of life and death, because He has earned and learned eternal divine wisdom, he has achieved the spiritual powers to help others achieve salvation, and following His divine words can bring us the salvation.

This is a Gurparsadi Khel, only such a soul will meet a Puran Sant Satguru, a Puran Braham Gyani, who has been eternally blessed by Dhan Dhan Paar Braham Parmesar, it is the Gurkirpa that will bring us in the Gursangat of such an enlightened soul. This kind of a divine understanding about the meeting with a divine soul of a Puran Sant Satguru, comes in to a rare soul.

Singing the Praise of Dhan Dhan Paar Braham Parmesar in its true sense is given to such a rare soul, by the Primal Being Himself, whose Punn Karams have already reached a certain level, which makes the Almighty happy. Such a rare soul is a Gurmukh soul, who understands the Sach Khandi Satgur Ki Bani, only such a soul who is residing in Sach Khand will be able to understand this language of Sach Khand, such a soul is the true Gurmukh who with eternal blessings listens to the Sant Saguru and then does it in His real life, earns the words of a Sant Satguru and eventually becomes like Him, merges with the Almighty, becomes a Pargatyeo Jyot Himself, obtains the Param Padvi.

In a nutshell such a soul is a rare soul, who absorbs Gurbani by bringing it in side and absorbing it by putting it into practice in his daily life, such a soul is a Gurmukh soul, and becomes so with the Gurparsadi Gurkirpa of Dhan Dhan Akal Purakh through the eternal blessings of a Puran Sant Satguru, a Pargatyeo Jyot Puran Braham Gyani, and eventually such a soul becomes one with Almighty.

In the end let us evaluate ourselves in light of above divine wisdom of Dhan Dhan Shri Guru Granth Sahib Ji, and find out if we have been eternally blessed to become such a rare soul yet or not, who will understand Gurbani and become a Gurmukh soul, and if not then let us pray to the Almighty for blessing us to become such a rare soul, become a Gurmukh, do Puran Bhagtee, become one with Him, obtain the Param Padvi, through the blessings of a Puran Sant Satguru, a Puran Braham Gyani.

Dassan Dass (Slave Of God's Slaves)

3. Gurbani - Eternal Prescription For Mental Sickesses

Gurbani is the prescription to cure and clean our inside, it is the medicine to cure our soul and mind from the mental sicknesses: Kaam, Krodh, Lobh, Moh, Ahankaar, Asa, Trishna, Mansha, and to save our soul from falling back in to the same trap of Junie – birth and death over and over again, which is the biggest sorrow.

For curing a normal bodily sickness we go to see the Doctor, follow his advice and take the medicine prescribed. Unless we take the prescription and follow the advice of the Doctor we will not get cured of the sickness. Nor just by looking at the prescription or looking at the

Doctor will we get cured. In the same way, if we don't take the prescription for curing our soul and mind of these mental sicknesses we have been trapped in for a very long time, probably these sicknesses are ages old, how can we expect to get cured just by bowing in front of this Divine Prescription (Shri Guru Granth Sahib) and not taking it to our inside, not putting it in to our daily life, not practicing it?

Gurbani is

- the wisdom of Paar Braham and not Paar Braham Himself,
- His Gyan Saroop,
- the Divine Wisdom,
- recited by Akal Purakh
- establishes all the laws of Divinity,
- defines the road to Sach Khand,
- the way and means of becoming a Sant Hirda,
- the way and means of becoming a Braham Gyani,
- showing us how to do Bandgi and be one with Almighty,
- showing us how to obtain Jivan Mukti.

The reason for most of the masses, rather all of the masses not achieving any spirituality in spite of practicing religion (so called and following the worldly wisdom and self wisdom) for a large number of years, and some of them practicing religion for the life time don't get anywhere in their spiritual pursuits is due to the lack of the use of this Divine Prescription in the real sense.

A true example is of our biological father who has been doing Nitnem all his life and also Sukhmani everyday, he is now over 90 years old and still continues to do his Nitnem every day. He told us that his mind is not stable, in his exact words: "mera munn nahin tikda". Another example is our older sister, she visited us last year. She has been a "Amritdhari" (so called – with Khandey Ki Pahul) for over 15 years and does Sukhmani and Nitnem everyday. She goes to the Gurdwara every day and when she arrived in our house last year (she came from India) one of the very first comments she made was: "munn nahin tikda - my mind doesn't come under control, is unstable".

These folks are drenched so deeply in to the worldly wisdom and following the status quo that they will reject everything else right away, their perceptions are so strong in following the outside rituals that they will reject everything else right away without even listening to it.

A couple of years ago we visited India and we went to our sister's house. Her neighbour's son Channi came to see us. When we were sitting and talking about the Divinity and Divine Wisdom we went in to the Smadhee Assan, and at that point Channi said that he was seeing the Parkash – Divine Light - coming from our hand (some people are very sensitive to the Divine Light due to their past good deeds and Bandgi and can see the Divine Light with open eyes. The spiritual eye of such people as well as other Divine Doors open up instantaneously). Later on when we put our hand on his forehead he started to dance in Smadhee. The same thing happened to our Sister's daughter-in-law, she went in to Smadhee too, but still our sister and brother-in-law didn't believe us and to date they have not changed their perception.

When we told her that Naam has gone in to each and every cell "Rom Rom" and also told her about some of our deep Divine Experiences as well including Paar Braham Darshan, she still never believed it. Guru Nanak Patshah's parents were like that too, they never believed that their son is a Satguru, a Braham Gyani, a Sant, and has come to deliver the message of Akal Purakh to the world and give salvation to the people all over, same way His parents-in-laws never believed in Him, only Bibi Nanaki Ji – Guru Nanak Patshah's sister knew and believed in Him.

The key here is to practice Gurbani and make our Karni a truthful Karni, just reading, reciting and listening to Gurbani and not doing it will hardly bring any spiritual advancement, only doing Gurbani will make us Gurbani, and that is what Gurbani tells us to be – to become Gurbani. If we have been reading Gurbani for a large number of years and have not practiced it in our daily life, if we have not become gurbani, if we have not won over our own mind, if we have not controlled over Panj Doot, if we have not won over our desires and over Maya, then we have not achieved anything.

If the Naam has not gone in to our Surat, Hirda, and Rom Rom then we have not achieved anything, if we have not cleaned us up from inside and become one with Almighty then we have not done anything, if we don't have Gur Parsaad and have not become Jivan Mukt then we have not achieved anything, if we don't have reached the Atam Rus Amrit and Anhad Naad then we have not done anything and there is something drastically wrong with us.

The hard line attitude and behavior as well as the following of the outside rituals will not take us anywhere, only following the Divine Prescriptions of Gurbani with full and complete commitment, belief, faith and trust will help us lift spiritually.

Dassan Dass (Slave Of God's Slaves)

4. Mool Mantra : The Essence Of Guru Granth Sahib Ji

*Ik-Onkaar Sat Naam Kartaa Purakh Nirbha-O
Nirvair Akaal Moorat Ajoonee Saibhang Gur Parsaad.*

SGGS 1

[NOTE : You can download some mool mantra MP3s from [here](#) and [here](#).]

With the Eternal Blessings of Dhan Dhan Paar Braham Parmesar and Dhan Dhan Sant Baba Ji, a Puran Sant Satguru, this kookar (dog) of the Gur, Guru and Gursangat is trying to bring out the truth hidden in Gurparsadi Braham Gyan – the divine wisdom of Guru Granth Sahib Ji.

This is based on own personal eternal and spiritual experiences encountered during a deep eternal involvement in the Gurparsadi Gursangat and Gurparsadi Khel.

We will provide some insight in to the truth regarding the subject of ***Granth Ka Guru – Gurparsadi Naam – Ek Oankar Satnaam.***

There is a lot of confusion concerning the definition of Gurparsadi Naam among the Sikh masses which is often misunderstood as Praise of Akal Purakh – which is Vaahiguroo.

Let us try to have a deep look at this divine fact and understand it in its real divine meaning. Lets pray for getting it inside our Surat, Hirda and in every bit of our body, and achieve our objective of this life time by complete realization of Almighty. By getting absorbed in the Akal Purakh, by merging in the Origin, and become capable of seeing, speaking, listening and then serving the truth – The Braham – Param Jyot Puran Parkash – Nirgun Saroop.

Guru Nanak Patshah Ji has very kindly presented the Sirmaur Anmolak Rattan Hira – the priceless diamond - Gurparsadi Naam – Ek Oankar Satnaam of Dhan Dhan Paar Braham Parmesar in the First Shalok of Dhan Dhan Shri Guru Granth Sahib Ji – Gyan Saroop of Paar Braham Parmesar – Shabad Guru – Puran Braham Gyan – complete divine wisdom.

All the vital spiritual and eternal qualities of Agam Agochar Aprampar Anant Apaar Beant Shri Paar Braham Parmesar have been very nicely presented in the First Line of the Braham Saroop Shree Guru Granth Sahib Ji. Let us take a dive in to the Gyan Sarovar to understand the Mool Mantra, which has very clearly defined that the Sirmaur is the Gurparsadi Naam – Ek Oankar Satnaam:

*Ik-Oan-kar Sat Naam Karta Purakh Nirbhau
Nirvair Akaal Murat Ajuni Saibhan Gur Parsaad.*

SGGS 1

Ik

Only One.

There is no one else like Him.

He is unique.

There is nothing else that can match Him - the Primal Being, the Supreme Being.

The only Truth because He is the only one who doesn't die, is always alive, not perishable.

Oan

Almighty God.

Beyond three dimensions of Maya.

No shape.

Nirgun Saroop (original primal formless God).

Paar Braham (Supreme God)

Akal Purakh (Immortal Being)

Param Jyot (Supreme Light)

Puran Parkash (Perfect Radiance)

Kar

One Nectar Amrit

Complete Silence is the Nectar

Jo Ek Ras Hai

Atam Ras Hai

Braham Da Nirgun Saroop

Param Jyot Hi Atam Ras Hai

Puran Shanti Hi Atam Ras Hai

Sat Naam

Ek Oankar's Name(NAAM) is "TRUTH" (SAT).

Ek Oankar is the one that exists in reality – the all pervading TRUTH.

SAT NAAM is the origin, the seed of Creation.

SAT NAAM is not perishable.

Beyond description, no boundaries, no limits, is infinite.

*Ek Oankar Sacha Naam Hai
Jo Hond Vala Hai
Jo Sat Hai
Jo Aad Jugadi Sat Hai
Beej Manter Hai
Maha Manter Hai
Jo Man Nu Tar Denda Hai
Jo Man Nu Vas Kar Denda Hai
Jo Man Nu Shant Kar Denda Hai
Jo Man Nu Panj Doot Tu Mukt Kar Denda Hai
Jo Man Nu Hirdey Nu Paviter Kar Denda Hai
Jo Aap Param Jyot Puran Parkash Hai
Jo Sabh Da Janam Data Te Palan Hara Hai
Jo Agam Agochar Hai
Agam Hai Anant hai Apaar Hai Beant Hai
Jo Insaan Nu Apne Aap vich Abhed Kar Ke Apna Hi Roop Bana Denda Hai
Jo Atam Ras Hai
Jis Di Mehma Kathi Nahin Jaa Sakdi Hai*

Karta Purakh

Who does everything

He is the one who runs the entire universe

Who brings up every one.

*Jo Sabh Kuch Karta Hai
Jis De Hukum Ander Sabh Kuch Vaparda Hai,
Jo Sari Srishti Nu Chalanda Hai
Jo Sare Jiv Atmavan Di Seva Sambhalta Karda Hai*

Nirbhau

Fearless

Everything else in Creation is fearful.

The entire Universe is in fear.

He is the only one who is free from all fear.

*Jis Nu Koi Bhau Nahi Hai,
Jo Nidar Hai,
Jis Nu Kise Da Koi Dar Nahin Hai
Baki Sabh Shrishti Bhau Vich Hai
Jo Sare Bandhana Tu Mukt Hai*

Nirvair

Without any enmity,

No animosity with any one in the entire universe

Single vision

Always speaks the truth and sweet words

Always think good of others and does good to others,

Who is full of complete humbleness

Who is very simple.

*Koi Vair Nahin Karda Kise Naal Bhi,
Jo Sabh Da Mitter Hai, Kise Da Vairy Nahin Hai
Sabh Nu Ek Drishti Naal Dekhda Hai
Amrit Vachan
Mith Bolra Hai*

*Jo Sabh Nu Pyar Karda Hai
Jo Maha Parupkari Hai
Sarbat Da Bhala Karda Hai
Jo Sada Puran Nimrata Vich Vaparda Hai
Jo At Saral Hai*

Akal Murat

Who doesn't die
Beyond time and space
Can't be measured, limitless, no boundaries
Unimaginable

*Jo Kal De Chakkar Tu Pare Hai
Akal Hai,
Kal Tu Rehat Hai
Jisda Koi Ant Nahin Hai,
Jo Beant Hai,
Agam Hai,
Apaar Hai,
Anant Hai
Jis Di Vishalta Di Kalpana Nahin Kiti Jaa Sakdi
Jisda Pura Bhed Kise Na Payea Hai*

Ajuni

Beyond the cycle of life and death
Was always present, and present before the beginning of the universe, is always present

*Jo 84 Lakh Juni De Chakkar Vich Nahin Penda Hai,
Janam Maran De Bandhna Tu Pare Hai,
Jo Janam Maran De Rog Tu Mukt Hai,
Jo Aad Jugad Tu Sadivi Hai,
Na Kade Jamda Hai Na Kade Marda Hai,
Sat Chit Anand Hai*

Saibhan

Self lighted.

Doesn't require any support, self created.

He is the one who is taking care of every one of us, the entire universe.

*Apne Sahare Aap Parkashmaan Hai
Jisne Apni Sajna Aap Kiti Hai
Jo Sabhna Di Sambhal Karda Hai*

Gurparsad

Gur means Akal Purakh and the Guru.

Parsad means blessings (Kirpa).

Gurprasad means that God is only achievable only with the grace of the Almighty.

In summary, Sat Naam (God named "Truth") is the only one with all the qualities of the Mool Mantr and other unmeasurable and undefinable qualities and which is achievable only with the blessings and grace of Almighty.

In order to understand it in a more simpler way let us put the Shabad “SAT NAAM” after every Shabad of Mool Manter:

**IK-ONKAAR SAT NAAM KARTAA PURAKH SATNAAM NIRBHA-O SATNAAM
NIRVAIR SATNAAM AKAAL MOORAT SATNAAM AJOONEE SATNAAM SAIBHAN
SATNAAM GUR PARSAAD SATNAAM.**

One God whose name is SAT”.

Creator Being whose name is “SAT”.

Fearless One whose name is “SAT”.

Hate free Being whose name is “SAT”.

Undying Image, whsoe name is “SAT”.

Unborn, whose name is “SAT”.

Self-Illumined, whose name is “SAT”.

By Guru’s Grace God is attained, whose Name is “SAT”.

The Mool Mantra is beyond description. The entire Gurbani contained in Shri Guru Granth Sahib is the detailed description of the Mool Manter only. The Mool Manter is also called the Beej Manter and

*The Beej Mantra, the Seed Mantra,
is spiritual wisdom for everyone.*

The entire Gurbani is the praise of the Mool Mantra. It is the praise of the Naam, Sants, Bhagats, Braham Gyanis, Satguru, Jan, Gurmukh and Gursikh. It has come from Akal Purakh through the Sant Satgurus, who sang it and saved it in the form of Dhan Dhan Shri Guru Granth Sahib Jee for us to follow.

The entire Gurbani concentrates on the Naam. And the Naam has been very kindly presented in the First Line of Dhan Dhan Shri Guru Granth Sahib Jee – which is “***Ik Oankar Satnaam***”.

The entire Gurbani tells us how we can become one with the Origin through the Gurparsadi Naam – “***Ik Oankar Satnaam***”.

Everything else is the praise of the Gurparsadi Naam – “***Ik Oankar Satnaam***”. Wherever the word “Naam” is written in the Gurbani, it is referring to the Naam defined in Mool Mantra , the Gurparsadi Naam that is “***Ik Oankar Satnaam***”. This is the first and the foremost lesson of Gurbani, it is the priceless diamond which has been very kindly presented in the first line of the Shri Guru Granth Sahib Jee.

The only thing we all need to understand is that the “***Ik Oankar Satnaam***” is the Gurparsadi Naam of Dhan Dhan Paar Braham Parmesar. And if we accept and understand that and have complete belief in it then if you are able to get the Gurparsadi Naam then your journey to Sachkhand can be very easy one. This can't be achieved without the Sangat of a Puran Sant Satguru, a Puran Braham Gyani, Param Padvi, Jivan Mukt, who is authorized by Akal Purakh to give Gurparsadi Naam to Sangat.

The ones who are blessed with the Gurparsadi Naam are very lucky, and those of you are not yet blessed with Gurparsadi Naam should pray for getting the Gurparsadi Naam. And if you are lucky enough and if your prayer comes from the true heart and also if your deeds - Karmi is good, and have great good fortune from past lives (Purble Janam Ke Sanjog), then you might meet a Puran Sant Satguru who might bless you with Gurparsadi Naam, hold your hand and give you Jivan Mukti (salvation).

By good fortune, I have met the Saint Guru.

So only Braham Gyani, Puran Sant, Puran Sadhu Pargatyeo Jyot is capable of giving Gurparsadi Naam to Sangat. Gurbani is full of these verses which prove this verdict about Gurparsadi Naam and where will you get it.

In Sikhism, the Gurparsadi Naam was brought on this Earth by Nirankaar Roop Dhan Dhan Shri Guru Nanak Dev Ji it continued to be available through the Guru Gobind Singh Ji and then through the Gur kirpa of Dhan Dhan Panj Pyare who were eternally blessed by Dhan Dhan Shri Guru Gobind Singh Ji and who were Puran Khalsa, Puran Braham Gyanis.

After this there have been other Braham Gyanis who have been the custodians of the Gurparsadi Naam and have served the Almighty under His Puran Hukam. Similarly in the current time and space there are such Puran Sants, Puran Braham Gyanis on this earth who are the custodians of the Gurparsadi Naam, and they are authorized by Dhan Dhan Paar Braham Parmesar to serve this Naam to the Gursangat. This is what has been taught to us by the ten Gurus (Dus Patshahian), and all the Sants and Bhagats of all ages : serve ***Akal and only worship Akal*** and nothing else. The real worship starts with the Gurparsadi and complete surrender to Gur and Guru, it is the ladder to reach Sach Khand.

For achieving our spiritual objectives to meet the Almighty and be one with Him and become Jivan Mukt, we will need to seize the current moment, delete the past, and not worry about future. Let us concentrate on

Ik Oankar Satnaam Ki Seva- serving One God Named Truth

Simran - meditation

and Parupkaar – doing good to others

Let us make all our deeds truthful in the present, all Sat Karams, no untruthful deeds. Lets become a completely truthful person and live as a completely truthful (Puran Sachyara) in the present time. The future will become automatically be bright and the effect of the past lives will be deleted by ***Ik Oankar Satnaam Ki Seva***.

In a nutshell the Guru that the holy scriptures (Guru Granth Sahib) praise is God's Name – Ik Oankar Satnaam (i.e Granth Ka Guru is Gurparsadi Naam – Ik Oankar Satnaam.”

Dassan Dass (Slave Of God's Slaves)

5. Gur Parsaad & Gur Parsaadee

This article will provide some insight in to the truth regarding the word “Gur Parsaadee”, which has been very frequently used by us.

Infact there are two divine words: “Gur Parsaad” and “Gur Parsaadee”, which we will be attempting to explain in the following text. The divine word “Gur Parsadee” has been presented about 219 times in Dhan Dhan Shri Guru Granth Sahib Ji. “Gur Parsad” has been used 709 times in Dhan Dhan Shri Guru Granth Sahib Ji, starting with the very first verse - Mool Mantra:

Ik-Onkar Sat Naam Karta Purakh Nirbhau
Nirvair Akal Murat Ajuni Saibhan Gur Parsaad.

One Universal Creator God. The Name Is Truth. Creative Being Personified. No Fear.

No Hatred. Image Of The Undying, Beyond Birth, Self-Existent. By Guru's Grace.

The word Gur means Dhan Dhan Paar Braham Parmesar and the word Parsaad means the Eternal Blessings, the combined divine meaning of “Gur Parsaad” therefore is the Eternal Blessings of Dhan Dhan Paar Braham Parmesar.

ik-oNkaar sat naam – which is the Naam of Dhan Dhan Paar Braham Parmesar - has the following qualities : **karta purakh nirbhaU nirvair akal murat ajuni saibhang**. And attaining to these is achieved with the **gur parsaad**.

This means that the Naam of Dhan Dhan Paar Braham Parmesar and all His Divine Qualities are achieved only through His own Eternal Blessings. Ik Oankaar Satnaam is therefore a Gur Parsaad.

This has been further evident from the following divine words that Ik Oankaar Satnaam can only be achieved by Gur Parsaad – Eternal Blessings of Dhan Dhan Paar Braham Parmesar.

*One Universal Creator God.
Truth Is The Name.
Creative Being Personified
By Guru's Grace:*

SGGS 855

*One Universal Creator God.
Truth Is The Name.
By Guru's Grace:
SGGS 81*

There are two ways to receive the GurPrasadee Naam:

- 1) Direct from God:

Akal Purakh Himself gives His Gur Parsaad Naam to some extremely eternally blessed souls like

- Dhan Dhan Guru Nanak Patshah,
- a Puran Sant Satguru,
- a Pargatyeo Jyot Puran Braham Gyani;

2) Direct from Guru:

For others, a Puran Sant Satguru is the source of this Gur Parsaad – Eternal Blessing. Just like Dhan Dhan Guru Nanak Patshah was a source of this Gur Parsaad for Bhai Sahib Bhai Lehna Ji. Dhan Dhan Shri Guru Angad Dev Ji, and this continued until Dhan Dhan Shri Guru Gobind Singh Ji And subsequently other Pargatyeo Jyot Puran Braham Gyanis. Puran Sant Satgurus have been blessed with the spiritual powers and authorized by Dhan Dhan Paar Braham Parmesar to eternally bless their Gursangat with this Gur Parsadee Naam. Similarly the Pargatyeo Jyot Puran Braham Gyani, a Puran Sant Satguru of today has the Gur Parsaadee Naam and being so is authorized by Dhan Dhan Paar Braham Parmesar to shower these Eternal Blessings on His Gursangat. This has been very nicely presented in the following Shalok of divine wisdom:

*One Oankar, the primal energy,
realised through the grace of the divine preceptor*

SGGS 8

The divine essence of both these words “Gur Parsaadee” and “Gur Parsaad” is same. The word “Parsaad” signifies the Eternal Blessing (Noun) and “Parsaadee” signifies when the Eternal Blessings have been showered on our soul (Verb and sometimes Adjective).

There is a great divine significance of these words in Puran Bhagtee. It is a mandatory divine law as defined in the Braham Gyan of Dhan Dhan Shri Guru Granth Sahib Ji, which signifies the

essence of the entire spiritual ladder which is used by a soul with Gur Pasaadee Naam towards the completion of the journey to the Sach Khand, to meet the objective of this human life and to meet the Almighty and be one with Him, merge with Him, and become a Param Padvi Puran Braham Gyani, a Puran Sant Satguru, a Pargatyeo Jyot Jivan Mukt.

It is very essential for us to understand the meaning of this divine word for Puran Bhagtee. The spiritual journey can't be completed without the Gur Pasaad. All the fine steps from Karam Khand to Sach Khand can only be completed by Gur Pasaad. The Bhagtee can't be completed without Gur Pasaad, it is mandatory to be Eternally Blessed by the Almighty directly or through a Puran Sant Satguru for achieving the completion of Bhagtee. That is why this divine play to meet the Almighty is called a Gur Pasaadee Game.

For understanding this Gur Pasaadee Game we will very humbly suggest the Gursangat to try and learn this divine wisdom and work towards the achievement of this Gur Pasaad in order to achieve the objective of our current life – which is achieving salvation; Jivan Mukti. Let us look at some of these Shaloks of divine wisdom and try to learn from them what they are telling us, how this Gur Pasaadee Game works, and what does it do:

By Guru's Grace, He abides in the mind, and egotism is driven out.

SGGS 30

Haumai- Ego is the worst enemy, which can only be cured when the Gur Pasaadee Naam – Sat Naam goes in to the mind, highest level of Gur Pasaad is the Gur Pasaadee Naam – Ik Oankaar Satnaam, and only this Naam can cure the most serious mental sickness of Ahankaar – Haumai – Ego; this mental sickness has been defined as the one which is responsible for keeping us in the cycle of life and death, and this can only be driven out of our soul and mind by Gur Pasaad, and what is Gur Pasaad – is the Ik Oankaar Sat Naam.

*By Guru's Grace you shall be saved.
Through the Word of the Guru's Shabad,
you shall cross over the terrifying world-ocean of poison. //1//Pause//*

SGGS 33

The entire world is a sea of poison, the entire world is nothing but Maya, which keeps us involved on a continuous basis in worldly affairs, and only a Gur Pasaadee Gur Shabad can save us from this sea of poison, and what is the Gur Pasaadee Gur Shabad has already been presented in the Mool Mantra.

*By Guru's Grace, one remains
blended with the True Name of the Creator. //3//*

SGGS 33

The merger with the Almighty, the Doer is only achieved through Eternal Blessings. The absorption of our soul in the True Naam of Dhan Dhan Paar Braham Parmesar is only through the Gur Pasaad – Eternal Blessings. This is the spiritual stage of a soul when the Gur Pasaadee Naam goes in to the every bit of the soul and body, it becomes a completely truthful entity, it becomes one with the Almighty, and this process is Gur Pasaadee, this is a spiritual stage that comes in Sach Khand.

*By Guru's Grace, He dwells in the mind,
and one remains immersed in His Name.*

SGGS 36

The Naam goes in to the mind only with Gur Pasaad, that is why it is called Gur Pasaadee Naam, this is a very high spiritual state of the soul and body when the Naam goes in to the mind – Surat, this stage comes in Karam Khand, when one goes in to Smadhi and then Sun Smadhi, this is where the real Gur Pasaadee Game begins, the real Bhagtee starts, the Bhagtee account is opened in the Dargah of Akal Purakh, and this stage comes only with Gur Pasaad as described earlier in this text, either directly by Akal Purakh, or by the Eternal Blessings of a Puran Sant Satguru.

*By Guru's Grace, understanding comes,
and then the Door of Liberation is found.*

SGGS 36

The understanding – Tat Gyan, of divine wisdom comes only with Eternal Blessings, and with this divine understanding of the Gur Parsadee Game the door to liberation is found, and the door to liberation is Sach Khand, there is no liberation – salvation – Jivan Mukti below Sach Khand, so the door to the Sach Khand is a Gur Parsaadee Khel.

*By Guru's Grace, your face shall be radiant.
Chanting the Naam, you shall receive the benefits
of giving charity and taking cleansing baths.*

SGGS 46

The person whose face is radiant has been relieved of the Panj Doots, Asa Trishna and Mansha – all desires, the one who has won over his mind. Such a soul is the one who is Eternally blessed with Naam and earns the service of the Truth – Akal Purakh with a bath in the Amrit – Puran Parkash Param Jyot, this cleansing bath relieves him of the effects of the Panj Doot and desires.

It is very difficult to explain each and every verse with the Shabad Gur Parsaad and Gur Parsaadee in the Gurbani, however, the meaning underlying is the same, the path to Sach Khand, the path to the discovery of truth, the path to become completely truthful person and be able to serve the truth, the winning over of the mind, winning over Panj Doot and the desires, to become one with Almighty, to obtain Param Padvi, is a Gur Parsaadi Khel.

In the end let us take a few minutes and do a self evaluation as to where do we stand in light of the above divine wisdom.

Are we involved in the Gur Parsaadee Khel or not?

Do we have Gur Parsaadee Naam – Ik Oankaar Satnaam?

Are we moving on the path of Puran Bhagtee with Eternal Blessings?

Will we be able to achieve salvation – Jivan Mukti and make use of our current human life?

We are confident that once you start analyzing yourself in light of above divine wisdom, you are sure to find a way out, and there is only one way out – Gur Parchaadee Naam Ik Oankaar Satnaam, which can be Eternally Blessed on you by a Puran Sant Satguru, a Pargatyeo Jyot Puran Braham Gyani.

The Gursangat of such an enlightened soul will definitely be able to bring you closer to the Almighty.

Dassan Dass (Slave Of God's Slaves)

6. The Meaning Of the Word 'Amrit'

O Nanak, there is only One Amrit; there is no other Amrit at all.
O Nanak, the Amrit is obtained within the mind, by Guru's Grace.

SGGS 1238

Guru Angad Patshah Ji has very kindly presented the deep divine definition of “Amrit” in this verse. The word “Amrit” is two words : “A” – “Mrit”. “Mrit” means

- the one that is dead,
- which is perishable,
- which has a limited life and will diminish when the life is over,
- which is under the control of the cycle of time and space,
- which takes birth in time and space and vanishes or dies when the life is over,
- and the one who dies will also take birth,
- so that means which is revolving in the cycle of life and death,
- which takes birth and dies when the time limit ends to take rebirth and so on.

The Shabad “A” means

- No,
- means which doesn't die,
- which is beyond time and space,
- which is beyond the cycle of life and death,
- which is never born and nor dies.

The Shabad “Ek” in this Shalok :

- refers to the Ek Oankaar,
- the One as defined in Mool Mantra,
- the Only Doer.

“Nanak Amrit Ek Ha” therefore mean that there is only “ONE” such entity

- Who is “Amrit”,
- Who is Ajunie as stated in the Mool Mantra and
- Who is the Ek Oankaar, Akal Purakh, Paar Braham Parmesar Himself.

Everything else is “Mrit”.

There is no such other entity which is “Amrit”. Only the Almighty, is “Amrit”. Everything else, whatsoever it may be is “Mrit”.

Therefore, the word “Amrit” is not just a word, it is :

- the identity of Dhan Dhan Paar Braham Parmesar,
- the Naam of Dhan Dhan Nirankaar, and nothing less,
- the Naam of the Nirgun Saroop Dhan Dhan Paar Braham Parmesar,
- the Naam of Param Jyot Puran Parkash - divine light
- the divine music – Anhad Shabad of Dhan Dhan Sat Purakh:

The unstruck sound current of the Shabad vibrates and resounds in the Tenth Gate;
the Amrit Naam trickles down there. ||2||

SGGS 1002

Therefore, only God Himself is the “Amrit” and nothing less than that is “Amrit”. Everything else is “Mrit”.

This “Amrit” is the one defined in the Mool Mantra by Dhan Dhan Guru Nanak Patshah Ji:

One Universal Creator God. The Name Is Truth. Creative Being Personified. No Fear. No Hatred. Image Of The Undying, Beyond Birth, Self-Existent. By Guru's Grace.

This is what Jap Ji is telling us to meditate on: Jap:

True In The Primal Beginning. True Throughout The Ages.
True Here And Now. O Nanak, Forever And Ever True. ||1||
SGGS 1

This is the only one which was Truth, is Truth and will remain Truth forever in all ages to come. It has been the Eternal Truth since inception of the universe and will remain Eternal Truth for all ages to come. And is the Eternal Truth now.

This means that only that entity which exists forever, has been in existence forever, will remain in existence for all ages to come, is the only Eternal Truth. And this Eternal Truth is the “Amrit” as defined in the Mool Mantra.

This means that according to Jap Ji Sahib we should be meditating on this Mool Mantra.

How fortunate we are to be born as a human being. This “Amrit” resides within us. This means that our human life is existent only due to this “Amrit”:

The life in us is due to this “Jyot” – Light of God only. The moment this Jyot is pulled by the Almighty, our body becomes dead. The breathing and blood flow in our body is due to this Jyot only. And after the Jyot leaves, the body becomes just a piece of dirt, it becomes lifeless, becomes a hazard for the others, so it has to be cremated.

The Jyot in the real sense is the life or the Eternal Truth. So this Eternal Truth is inside our body, because mind is a part of our body. Infact body is the mind. Body does whatever mind tells it to do. And mind is operated by our own wisdom, which in turn is operated under the three qualities of Maya: Rajo Gurn, Tamo Gun and Sato Gun.

The world “Munn” or “Mind” is a very tricky one to understand, we will give you a simple explanation what does “Munn” means, it consists of two words: M and N.

M means me, my, mine and

N means No.

Where there is no me, my and mine, the entity becomes a Jyot. Means when the existence of me, my and mine ends that is the point when this becomes Jyot:

O my mind, you are the embodiment of the Divine Light –
recognize your own origin.

SGGS 441

As long as the word M is in existence the Jyot is hiding inside. As soon as the word M disappears the Jyot becomes Param Jyot. This means that all our existence (body) is due to our own mind and as soon as the mind vanishes, means the ego, Ahankaar, Haumai vanishes, the existence becomes Jyot Saroop, it becomes a Param Jyot. And that is the “Amrit”.

But this “Amrit” is Gur Parsaad. Meaning the Jyot will become a Param Jyot only by Eternal Blessings of Dhan Dhan Paar Braham Parmesar. The discovery of this Jyot within ourselves is the Gur Parsaad. When we understand the existence of this “Amrit” within ourselves, this Gur Parsaad is either given by the Almighty or a Puran Sant, a Puran Braham Gyani, a Puran Sant Satguru, the one who has merged Himself in the Param Jyot and has become a Pargatyeo Jyot Himself can only enlighten us from inside and activate the Jyot inside us:

The Amrit Naam is within the True Guru.
SGGS 1424

The True Guru gives His Sikh the wealth of the Naam.
SGGS 286

Without the Saints, there are no other givers.
SGGS 610

And then by doing Bandgi we can make this Jyot brighter and purer to the extent that it becomes a Pargatyeo Jyot. The “Amrit” kills our Haumai, desires and brings the Maya under our control. The Panj Doots don’t control us anymore, they become our servants. That is the stage of complete realization and merger in to the Almighty, when the soul becomes one with Almighty.

Dassan Dass (Slave Of God’s Slaves)

7. How can I understand Guru Granth Sahib Ji deeply?

Ik oankar sat naam satgur parsaad

Dhan dhan paar braham parmesar

Dhan dhan gur-guru-satgur-gurbani-sat sangat- sat naam

Guru pyare ji:

God bless you with the gur parsaad.

Question by Guru pyare ji :

please let me know how i can understand deeply meaning of Guru Granth Sahib ji?

Answer by Dassan Das Ji :

With the gur parsad and gur parsadi gur kirpa this question has been explained several times in some of the gur parsadi writings already posted on the website www.satnaam.info. Please take some time to read more on this subject and related subjects as well on this web site. However, for the benefit of shree sat sangat ji we will once again take this divine opportunity given to us with the gur parsad and gur kirpa and explain as to how can you understand the deep divine meaning of gurbani.

Gurbani is a language of sach khand, gurbani has come from sach khand, gurbani came to those guru sahibans, sants and bhagats who were in sach khand, so how can a person currently living his life in dharam khand or below dharam khand can understand gurbani – that is the real question and that is how it should be asked and that is how it can be understood. It is like a fourth grader trying to solve a rocket science problem which is not possible or will be a miracle if that happens. So in order to understand the gurbani you will have to dedicate yourself to naam simran – prabh key simran gyan dhyan tatt budh – there are three distinct advantages according to this shalok of sukhmani sahib, however there are numerous benefits of naam simran, but for your to know how will you be able to start understanding gurbani is to dedicate yourself to naam simran – then you will reap these three unbelievably infinite rewards – you will get the gyan – which means the divine wisdom, gurbani is divine wisdom, so naam simran will start flowing inside your hirda the real divine meaning of gurbani and eventually you will reach the braham gyan stage – you will achieve this highest amrit, the amrit of braham gyan and when that happens then the divine wisdom starts to flow from your inside, and not by reading scriptures, then whatever is written in gurbani happens with you in all physical and practice senses, then whatever is written in scriptures become your own wisdom as you physically experience the divine knowledge written in the scriptures.

The second advantages is (however, it is no different than the first one just explained) that you go in to the stage of dhyan – which is spiritually a very high stage – going in to dhyan means give up everything upto god, giving your tunn munn and dhan to the gur and guru – which brings in the gurparsaad of naam ki kamai, puran bandgi and seva – parupkaar and maha parupkaar and when you go through this gur parsad then you become a puran braham gyani and when that happens then there is no end to your divine wisdom, then you become a walking encyclopedia of the devine wisdom, the next big advantage of naam simran is achieving the tutt budh – which is the highest level of divine wisdom, a puran braham gyani is a puran tatt gyani – puran tatt is akal

purakh himself. When this happens then there is no power whatsoever can separate you from akal purakh and then you become a source of divine wisdom.

As you progress in your naam simran the meaning of gurbani will keep on becoming more and more clear and deeper to you, as your bandgi goes higher and higher you will start to feel the infinite depth of the amrit – mansarovar, as your bangi reaches the puran awastha then you will be able to take a deeper dive in to the mansarovar – a stage will come when you will feel and experience in all physical senses that whatever is written in gurbani is happening to you, as your bandgi goes even higher then you will physically and practically experience that every shabad takes you deep in to the mansarovar.

So the bottom line is focus on naam simran:

sat naam sat
naam sat naam sat naam sat naam sat naam sat naam sat naam sat naam sat naam sat
naam sat naam sat naam sat naam sat naam sat naam sat naam sat naam sat naam sat
naam sat naam sada sada sat naam

And you will start to understand the real divine meaning of gurbani as you will be blessed with the gur parsad of gyan dhyan and tatt budh.

Dassan Dass

8. Some Sants Give Panch Shabads (5 Names) for naam simran

Dear Sardar Ji/Maharaj Ji

I understand gurbani says Panch Shabad, some Sant(s) prescribe special panch shabads, what other shabads are suitable in Naam Simran?

I am pleased with Satnam.info and it is source of learning for me.

Looking forward to your reply soon.

GSS

Ik oankaar sat naam satgur parsaad
Dhan dhan paar braham pita parmesar ji
Dhan dhan gur-guru-satgur-gurbani-sat sangat-sat naam

Guru pyare GSS ji:

Gur fateh parvaan karna ji.

Thanks a zillion times to dhan dhan paar praham pita parmesar ji and dhan dhan guru sahib ji for giving us an opportunity to communicate with you about this divine truth. We hope this helps you and motivate you to dedicate yourself for reaching this divine stage of bandgi where you enjoy the gur parsaad of panch shabad anhad naad - divine music.

Panch shabad anhad naad – is a nonstop divine music that is heard in the dassam duaar after the opening of the dassam duaar. Panch – means five sounds of divine music – like five instruments of music playing and their combination makes it panch shabad – when the dassam duaar opens then a direct contact is made with the nirgun saroop of dhan dhan paar braham pita parmesar and when that happens then one starts hearing this divine music in the dassam duaar – it sounds like being heard in the ears, but that is not true, in the divine sense this anhad – the one which has no boundary, non stop, never stops, infinite – is heard in the dassam duaar and not in the ears. This is also the akhand kirtan - the divine music that never stops, this divine music originates from the origin – ik oankaar sat naam and is the real divine amrit – anhad shabad dassam duaar wajjyeaa taa amrit naam chuaayeaa thaa (gurbani). This divine music never stops – and so is gurbani – it never stops, infact gurbani comes from this music – in plain words this divine music and gurbani is constantly flowing from akal purakh ji and those who are blessed with the gur parsaad of dassam duaar opened get this gur parsaad of anhad naad or panch shabad anhad naad, or anhad shabad, or akhand kirtan. This is a divine blessing of a very high order. Some of the people who go very high in their bandgi start to hear the gurbani as well, that is what happened to the guru sahibans – they were blessed with this divine capability, they experienced the gurbani before they sung it or they wrote it in the current form. This divine music keeps on becoming sharper and clearer and more and more prominent as your status of mind keeps on moving towards higher levels of silence – more peaceful you are from inside your hirda more prominent will be this music become. This divine music is very hard to explain in words and can only be experienced physically by those who are fortunate to have this gur parsaad.

Please feel free to communicate as you like.

God bless you with the gur parsad.

Dassan dass

Satgur Ji thank you.

GSS

9. The Arrangement Of Invocations (Mangals)

The following article is from the internet:-

In Guru Granth Sahib all new chapters, titles and subtitles start with an invocation, which is called a mangal in Sanskrit language.

An invocation or a mangal is a prayer to God before the start of any work.

This tradition is also found in the holy Quran and Hindus scriptures.

Five different types of invocations have been used in Guru Granth Sahib and they vary in length and substance.

The classification of these invocations is as follows:

1. Ik Oankar - (One Almighty Creator)

This mangal has been used in the concluding hymns. The mangal literary means that there is One God, who is all powerful and the sole Creator and we all need his protection.

2. Ik Oankar Satguru Prasad

This mangal has been used for 519 times. It has three more syllables added to the first mangal. The three syllables stand for three qualities of God:

- Sat means Truth: the permanent entity.
- Guru means Teacher: the giver of knowledge
- Prasad means Grace: the blessings.

3. Ik Oankar Satnam Gurprasad

This mangal has been used only twice. It has one new syllable in it and one slightly changed syllable. The meaning of these syllables are:

Satnam also mean Truth (whose name is Truth): the permanent entity,

Gurprasad means God's Grace: He can be realised only by his grace.

4. Ik Oankar Satnam Kartapurkh Gurprasad:

This mangal has been used 9 times. It has one new syllable when compared with mangal (3), the meaning of this syllable is:

Kartapurkh: God is the greatest designer and creator of this world.

5. Ik Oankar, Satnam Kartapurkh Nirbhau Nirver Akalmurat Ajoone Saibhau Gurprasad.

This mangal has been used 33 times. And is also called the Mool Mantr and used for deep and powerful meditation. The Siri Guru Granth Sahib Ji opens with this invocation and 26 out of 31ragas also open with this invocation. The meaning of it is as follows:

- Ik Oankar - God is One, Almighty and Creator
- Satnam – His Name is “The Truth”
- Kartapurkh - he is the Designer and Creator
- Nirbhau- he is beyond fears
- Nirvaer- he is beyond enmity
- Akalmurat - he is beyond deaths
- Ajoone- he is beyond births
- Sebhau- he is self illuminated
- Gurprasad - he is realised with His own Grace.
-

10. Languages Used In The Siri Guru Granth Sahib Ji

What is more important, the meaning or the language of SGGS Ji?

I saw the following:

http://www.sikh-uni.ac.uk/01/lectures/sem2000/lect_08.htm

The languages used in the Siri Guru Granth Sahib ji are:

- a. Panjabi - Sikh Gurus , Bhagat (saint) Sheikh Farid and others
- b. Sindhi - Guru Arjan
- c. Sanskrit - Guru Nanak, Guru Arjan and others
- d. Influence of Arabic and Persian - Bhagat Namdev
- e. Western Panjabi/Lehndi - Guru Arjan
- f. Gujrati and Marathi - Bhagat Namdev and Trilochan
- g. Western Hindi - Bhagat Kabir
- h. Eastern Hindi - Court poets
- i. Eastern Apabhramas - Bhagat Jaidev

The languages used in the Dasam Granth are:

- a. Braj
- b. Hindi
- c. Panjabi
- d. Persian

Which leads me to the conclusion that Guru Sahibs wanted to spread the Brahm Gian to as many people as possible via as many languages as possible. "It is not God that has language," as Bhai Gurdas Ji said to the Brahmins, "it is only the ones that have bodies that need language to communicate". And Bhagat Kabir Ji said that people think these words(shabads) are just songs, but actually they are Brahm Vichar (discourse on God). SGGS Ji is the description and praise of God and so on as listed below. It is that that knowledge that has to reach the world - not the language it came wrapped in. For us to think that the language of SGGS cannot be printed in

other languages holds the knowledge of God back from Gods people. And the main gems of Brahm Gian that SGGS Ji covers are categorised as

- a. Praises of God
- b. Search of God
- c. Means of communication with God
- d. Methods to realise God.
- e. Religious commandments
- f. Rules of morality
- g. The Sikh theology

thanks

dust of your feet

11. Raag : The Glorious Divine Music Of The Lord

Raaga signifies the glorious divine music of the Lord. It is the happiness that evolves through the meeting of Nar-Nari (Lord -Devotee). This very state is felt by the "Suhagans" of Lord, and is indescribable.

The Raaga (Raag) itself is the feed for the soul, and the soul flourishes when it absorbs the heavenly music of the Lord. The Raag is a medium of pure state that connects us to the pure one. It acts as a catalyst (enhancer) for the spiritual seeker, and thus helps in connecting with the Almighty. The true understanding of this occurs when one is moving towards the purity (true worship of the Lord) with devotional worship (prema bhagti), and total truthful living (puran sachiari rehat).

The Lord Himself is the creator of the Raag. Raag and Raagni are the two sides of a scale. From it came Adam and Eve in the dargah (Heaven). From Him came Sun & Moon, Heaven & Hell, Day & Night, Poem of Love - the notes in sat-saagar (seven sarovars). The whole Universe is moving under His will in a very melodious manner. The Anhad-Naad as described in SGGS Ji is a Raag of various unique sounds blended in a harmonious manner.

The Sound-current of the Naad vibrates there,
and countless musicians play on all sorts of instruments there.
SGGS 6

The baby's laughter and cries are the true love -Raag / Raagni. The meeting of male & female in sohaag is Raag / Raagni. The Gurmukhs listen to this day and night.

The Unstruck Melody constantly vibrates within;
my mind is exalted and uplifted-I am lovingly absorbed in the Lord.
SGGS 91

Now, if we look back at the history of Ten Guru times - Guru Nanak Ji Himself sang the Bani in various Raagas with the melodious music played by Baba Mardana Ji. The Gurbani quoted in SGGS Ji is Dhur Ki Bani - was conveyed by the Gurus and Bhagats exactly the way it came to them. As we notice in SGGS Ji -most of the Bani is quoted in Raagas. The bani is a perfect wisdom of the Lord that one has to listen to, live by, and experience all the time. The meaning of this brahmgyan translates in a pure manner when one is truly going through the deep samadhi experiences. The pure notes that the Gurmukh listens to are unexplainable, indescribable, and cannot be duplicated. The melody of the heavenly musicians cannot be put in finite terms.

The Unstruck Celestial Music vibrates for them at the Lord's Door,
and they are honored at the True Door. ||3||
SGGS 42

The Raagi-Kirtaniyas during the times of Gurus used to sing Gurbani in pure Raagas. The knowledge of pure Raagas has diminished over the time, yet we find kirtan from few Raagis still in Raagas, such as Bhai Samund Singh, Bhai Bahadur Singh, Bhai Dilbag Singh, Bhai Avtaar Singh, Bhai Jawalla Singh, Bhai Chand (from the generations of Baba Mardana Ji).

By great good fortune, one sings the Kirtan of God's Praises.
SGGS 805

Guru Nanak Sahib went to Baghdad during one of his long trips (Udasi). At one time Baba started singing Gurbani in Raaga around mid-night. The venue happened to be in the vicinity of the dera of Peer Bahabul Din - a Muslim Saint. Guru Ji was opposed by the radical ones as the music is not accepted amongst radical Muslims. Guru Patshah gave this godly wisdom to the Muslims including the Peer that Raaga is the creation of the Lord, and singing His praise in Raaga only creates bliss.

If you attach the same Ragga with a wrong doing of lustful dance, and get absorbed in it. This can be the source of the hell for you. The Raag itself is pure, and adulterating it with evil deeds only creates the ill results.

Raag-Raagni is God's own desire to know Himself by unfolding His Samadhi after 36 Yugs, and to glorify Himself in the dance of meeting, separation and then meeting again. He created this play of Love Himself. Raag was deaf mute (pingla) at creation, and Raagni was the first sound.

Meeting her Husband, the soul-bride sings the songs of joy,
and celebrates her Lord and Master.

SGGS 499

The Raag Maalla mentioned at the end of Sri Guru Granth Sahib Ji provides a brief description of various Raags and Raagnis. It is a part of Sri Guru Granth Sahib Ji. It is an index of various Raags & Raagnis as such. One can truly understand these definitions in the true Samadhi experiences (abhias) with His blessings. All the notes are married in a pure rhythmic state in a pure raag. The raags are embodiment of pure feelings or states of pure emotions blended with various parts of day and night. It is true that all the Raagas listed in SGGS Ji are not enlisted in Raag-Maalla. What do we know about this?, and should be engage in any such assessments?

The sole purpose of a Lord's devotee is to enlighten the very self. The Sri Guru Granth Sahib Ji is Dhur Ki Bani - the godly wisdom communicated through various Brahmgyanis (Gurus & Bhagats). One ought not to indulge in getting in the very fine details, and any such backgrounds of this brahmgyan. The Lord is infinite - beyond explanation, and so is His wisdom. In fact we have to break our scaling abilities, and empty up ourselves like a little baby. Daas can try describing one of the personal experiences here.

Daas was casually sitting down in the living room (of course with His company) one day. A quote (hymns) from SGGS Ji came in the thoughts, and the urge was there to analyze, and understand it completely. A trace of ego was building in. A set of meanings and explanation walked through the mind. The meanings of the very quotes kept on changing every few seconds, everytime the mind tried going a bit deeper into the Gurbani. Daas went through this process for couple minutes, and then the Lord conveyed the message - "I am beyond description, and no one can understand Me, My Bhagats, and My Divine Wisdom in complete".

No one knows Your limits.
SGGS 268

Daas apologized before the Lord, and begged for nothing but His limitless love. Daas is grateful to the Lord to clarify this bharam sooner.

A similar situation occurred with Bhai Sahib Bhai Vir Singh Ji many years back. He was engaged in writing the translation of Sri Guru Granth Sahib Ji over few years of his efforts. Bhai Sahib Ji got into severe depression as he was coming closer to the completion of this task. He isolated himself completely from everyone, and instructed his sevadar (servant) not to let anyone come to his room. The sevadar was asked to keep log entries of all the visitors so that he could communicate with the visitors later on. The Lord sent Brahmgyani Baba Harnaam Singh Ji Rampur Kheda Wale to visit Bhai Sahib Ji. Baba Ji had never physically seen or met Bhai Sahib Ji before this (yet they were soul mates).

As Baba Ji was talking to the sevadar, Bhai Vir Singh ji realized (through his anbhav) this. He asked sevadar in a loud voice (from a deep room) to send Baba Ji in. Upon asking by Baba Ji, Bhai Sahib Ji explained the reason for his depression: He was occupied in writing the translation of SGGS Ji for quite sometime. Now that he is almost near the end, he is realizing that the translation he did in the earlier days is not accurate anymore (the meanings now are a lot different), and this is worrying him a lot. His biggest worry is if this translation gets out to the public, it is going to do a disservice by locking the finite explanation of infinite brahmgyan. It can mislead many spiritual seekers. This was the reason for his depression.

So, the point here is that the meanings of the Gurbani for an individual relates to his or her spiritual state. The meanings take a different turn as the level of purity in devotee's mind is elevated.,

The Gurbani is the most precious jewel of all. The mind itself is analogous to a mirror. The clarity in the mirror goes up as it gets cleaner.

If you want to know more about Him or His wisdom, seek for the company of His saints or brahmgyanis. Do not get trapped into the illusion of deh-pooja though. You have to serve the Guru (True Master) selflessly, and get his blessings to accomplish the salvation as was done by Bhai Lehna Ji. Bhai Lehna ji saw the Lord in Guru Nanak Dev Ji. Bhai Lehna ji was destined to get the salvation through Guru Nanak's blessings. With his total surrender, utmost faith and service, he eventually became the Nanak himself -

"Guru Angad". The Lord Himself does not take birth, or has any shape or color. Yet, he becomes apparent through His bhagats. SGGS Ji quotes -

When this soul and that Lord are blended, then,
having been blended, they cannot be known separately. ||38||

SGGS 342

We ought to read or listen to the Gurbani and act on the brahmgyan. The meanings will come out as the spiritual state elevates. We cannot conceal the Infinite Lord, who liberates us. We should simply engage in a selfless prema-bhagti (devotional-love), and get out of any scaling ideas. He is beyond any of our imagination, and He Himself is the scale of Total Love (self).

God Himself is the balance scale, He Himself is the weigher,
and He Himself weighs with the weights.

SGGS 605

The holy SGGS Ji has captured some of His numerous Raagas. The Raagas are also there in Western, Japanese, and European Classical Music. They are labeled or identified differently but sur-gyan or notes are the same. God loves his entire creation (including Sikhs) without any discrimination. He has blessed all of his creation with His divine musical notes. Daas has happened to listen to creations of some musicians and vocalists including Mozart, Luciano Pavarotti, Zubin Mehta, Nusrat Fateh Ali Khan, Ravi Shanker, Yanni, Master Madan etc. The state of happiness resulted from these pure notes is not any different from Gurbani Raagas. The bliss (Amrit) from the pure musical notes is always there, and we just need to realize it.

The Sound-current of the Naad vibrates there,
midst the sounds and the sights of bliss.
SGGS 7

This realization of this glorious music of the Almighty happens when your mind (Hirda) is in a pure state. This again happens with His blessing only.

By His Glance of Grace,
we are lovingly attuned to the Sound-current of the Naad. ||1||Pause||
SGGS 92

The true essence of Raaga is only experienced in the elevated spiritual states. The blessed ones (Gurmukhs) live through this with their total selfless devotional love for Him. They are attuned to the pure notes of pure ambrosial love- the heavenly music of Lord - Raaga, all the time.

This write-up is made possible by the blessings of a puran brahmgyani , Sant Satguru Baba Ji and the Almighty.

A Humble Servant.

====

The Sikh Gurus and Indian Saints before them poured out their hearts to the Divine. They used Indian clasical music, and their words are considered to be the Words of God. They are great to meditate upon, even if you dont understand them - spiritually you will. Close your eyes , go into meditation and let the divne music stir your soul.

<http://www.gurmatsangeetproject.com/Pages/recording.asp>

For a complete list of website with kirtan

http://www.sikhiwiki.org/index.php?title=Kirtan_Websites

12. A brief background on the Bhatts

Question : At the end of Siri Guru Granth Sahib ji there are verses in praise of each of the first five Gurus. There are a lot of praises and mention of earlier Guru's and relating the Gurus to Sri Krishna Ji. How did the Bhatts know all these things about the earlier Guru's and of earlier prophets?

Answer : The Bhatts came to see the Fifth Guru Arjun Patshah to enroll their religious poetry in the Sri Guru Granth Sahib Ji. The Bhatts were under a strong illusion that their writings are the supreme most amongst other Gurus and Bhagats' Bani. The Guru noticed the clear Ego here, and as such declined to include their writings.

The Bhatts perhaps could not imagine the Akalpurakh's Pargatyo Jyote in the Gurus, and such seriously undermine their spiritual state. The Guru Kirpa prevailed, and the Bhatts see the Lord Himself in the Gurus in several forms - such as 'Bhagat Krishan Ji', and so on

They developed the utmost faith in the Gurus this way. Their Bani reflects basically whatever they observed in the Gurus. They even saw the previous Gurus from their time in samadhi, and this is how the Bani came about.

They saw the Lord in Partakh Roop in Gurus.

A Humble Servant

13. What does Shabd Guru really mean?

Ik Onkaar SatNaam SatGurParsaad.

We all have heard about the Shabad Guru. However, what does it really mean or it implies is poorly explained or understood. This word i.e. the Shabad has been used hundreds/thousands of times in the SGGS. So what or which is this Shabad that has been emphasized so much in the SGGS. Let us first look at the following:

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥
Akhrī nām akhrī sālāh.
ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥
Akhrī gi▫ān gīt guṇ gāh. page 4

ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਸਬਦਿ ਮਿਲੈ ਹਰਿ ਨਾਉ ॥੨॥

Gurmatī għat chānnā sabad milai har nā▫o. ||2|| Page 30

Through the Guru's Teachings one finds the light of wisdom and Through the Shabad, the Name of the Lord is received. ||2||

ਸਬਦੇ ਹੀ ਨਾਉ ਉਪਜੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ ॥
Sabde hī nā▫o ūpjai sabde mel milā▫jā.

Through the Shabad, the Naam takes birth and one finds Lord's Union.

ਅੰਮ੍ਰਿਤੁ ਏਕੇ ਸਬਦੁ ਹੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥੨॥

Amrit eko sabad hai Nānak gurmukh pā▫i▫ā. ||2|| page 644

The Ambrosial Nectar is in One Shabad and ; O Nanak, only a Gurmukhs obtains it.

It really says that the Naam of the Lord will be received in the form of a Word/Shabad comprised of the letters from the alphabet and the praise of Lord, acquiring the wisdom, and the singing of holy hymns/songs are all carried out using the letters/words. However, only one Shabad is the source of Amrit and the one who has surrendered to the Gur i.e. gurmukh drinks it or obtains it. By meditating With "The Shabad" one will get united with the Lord.

ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ॥ page 943
ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥
ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥
Sāche te pavnā bha▫i▫ā pavnai te jal ho▫e. page 19

ਆਪੀਨ੍ਹੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨ੍ਹੈ ਰਚਿਓ ਨਾਉ ॥

The True Being/Creator created itself and its Naam.

At the beginning, in the conscious of Sat Gur/Purakh/Lord the vibrations of sound were at play, then the Shabad was spoken and air/breath was created. The resulting enchanting melody in the air created the mist and the basis of life i.e. the father of all life Water. Guru is what makes one realize or make it happen, like bringing out the hidden God from inside the human body. That is why the Shabad and air are called the Guru in the SGGS because they were at the base of creation. Lord created the creation and embedded itself/Naam in the creation. To look for this Shabad we do not have to go to far. The One Creator "Satnaam", the self-existent Primal being who is fearless, without enmity, beyond the cycle of life & death and does all sorts of things. This Satnaam shabad was given to Guru Nanak ji by the Gur. Babba ji was also received the Hukam to recite or meditate the same Shabad i.e. SATNAAM. Do not forget everything whether visible or not visible, the shabad, the air, the water all is SAT Purakh(True Being)/Lord because it came into existence out of nothing i.e. Sun Samadhp.

ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਨਾਮਿ ਨ ਲਗੋ ਪਿਆਰੁ ॥

Sabdai sād na ā▫i▫o nām na lago pi▫ār. page 594

O my friend you could not develop a taste for the Shabad and that's why you were not able to find the Naam lovely.

ਸੁਣਿ ਸਿਖਿਐ ਸਾਦੁ ਨ ਆਇਓ ਜਿਚਰੁ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨ ਲਾਗੈ ॥

Suṇ sikhi▫ai sād na ā▫i▫o jichar gurmukh sabad na lāgai.

Hearing the teachings one would not develop the taste as long as he has not become a Gurmukh and is not meditating the Shabad.

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਨਾਮੁ ਮਨਿ ਵਸੈ ਵਿਚਰੁ ਭ੍ਰਾਮੁ ਭਉ ਭਾਗੈ ॥

Satgur sevi▫ai nām man vasai vichahu bharam bha▫o bhāgai. page 590

By serving the True Guru, the Naam comes to reside in the mind and the illusions/doubts/fear vanish.

ਤੇਰਾ ਸਬਦੁ ਤੂੰਹੈ ਹਹਿ ਆਪੇ ਭਰਮੁ ਕਹਾਹੀ ॥

Terā sabad tūnhai hēh āpe bharam kahāhī. page 162

Your Shabad/Naam are Yourself, Where is any doubt?

ਏਕੁ ਸਬਦੁ ਜਿਤੁ ਕਥਾ ਵੀਚਾਰੀ ॥

Ek sabad jit kathā vīchārī.

ਗੁਰਮੁਖਿ ਹਉਮੈ ਅਗਨਿ ਨਿਵਾਰੀ ॥੪੪॥

Gurmukh ha▫umai agan nivārī. ||44|| page 943

The Gurmukh who recites the One Shabad will be able to put out the fire of egotism. ||44||

ਗੁਰ ਕਾ ਸਬਦੁ ਦਾਰੂ ਹਰਿ ਨਾਉ ॥

Gur kā sabad dārū har nā▫o. page 1189
Gur Shabad, Lord's Naam are the medicine.

ਹਰਿ ਆਪੇ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਆਪੇ ॥

Har āpe sabad surat d̄hun āpe. page 165

The Lord Himself is the Shabad, the awareness and the sound.

ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ ॥

Rām nām man bedhi▫ā avar kē karī vīchār.

ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਉਪਜੈ ਪ੍ਰਭ ਰਾਤਉ ਸੁਖ ਸਾਰੁ ॥

sabad surat sukh ūpjai parabh rāta▫o sukh sār. page 62

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਸੁਖੁ ਪਾਏ ਜਿਨ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰੀ ॥

Satgur seve so sukh pā▫e jin ha▫umai vichahu mārī.

One who serves the True Guru and eradicates egotism from within, finds peace.

ਨਾਨਕ ਪੜਣਾ ਗੁਨਣਾ ਇਕੁ ਨਾਉ ਹੈ ਬੁਝੈ ਕੇ ਬੀਚਾਰੀ ॥੧॥

Nānak par▫nā gunnā ik nā▫o hai būjhāi ko bīchārī. ||1|| page 1246

Nanak ji says for reading/praising the Lord there is only Naam however one get the awareness by understanding.

ਨਾਉ ਪ੍ਰਭਾਤੈ ਸਬਦਿ ਧਿਆਈਐ ਛੋਡਹੁ ਦੁਨੀ ਪਰੀਤਾ ॥

Nā▫o parbhātai sabad dhi▫ā▫ā▫ai chhodahu dūnī parītā. page 1330

One should Meditate on the Naam Shabad every morning before dawn and leave the worldly entanglements behind.

ਨਾਨਕ ਨਿਰਮਲ ਨਾਦੁ ਸਬਦ ਧੁਨਿ ਸਚੁ ਰਾਮੈ ਨਾਮਿ ਸਮਾਇਦਾ ॥

Nānak nirmal nād sabad d̄hun sach rāmai nām samā▫idā. ||17||5||17|| page 1038

Nanak ji says with the immaculate sound/Music and reciting of the Shabad, one gets into the True Naam.

ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ ॥

ਸਚੈ ਸਬਦਿ ਸਚਿ ਸਮਾਇ ॥੧॥

Pūre gur te nām pā▫i▫ā jā▫e, Sachai sabad sach samā▫e. ||1|| page 560

One obtains the Naam from a perfect Guru and by reciting the True Shabad, one merges in the True Lord. ||1||

ਗੁਰ ਕੈ ਸਬਦਿ ਧਿਆਇ ਤੂ ਸਚਿ ਲਗੀ ਪਿਆਰੁ ॥੧॥

Gur kai sabad dhi▫ā▫e tū sach lagī pi▫ār. ||1|| rahā▫o. page 994
Meditate on the Guru's Shabad, only then you will love the True Being. ||1||Pause||

ਗੁਰੁ ਸਬਦੁ ਦਿੜਾਵੈ ਰੰਗ ਸਿਉ ਬਿਨੁ ਕਿਰਪਾ ਲਇਆ ਨ ਜਾਇ ॥

Gur sabad di▫āvai rang si▫o bin kirpā la▫i▫ā na jā▫e. page 65
Without His Grace, one cannot obtain and recite the Gur Shabad with love.

ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਸਦਾ ਤੂ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥੪॥

Nānak nām salāhi sadā tū sachai sabad samāhi. ||4||4||page 1334
Nanak ji says, sing the Naam of the Lord forever and you will merge in the Truth with The Shabad. ||4||4||

ਨਾਮ ਬਿਨਾ ਸਭੁ ਛੁਠੁ ਪਰਾਨੀ ॥Nām binā sabh jhūth parānī. page 890
Without Naam everything is false

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਸਭ ਛੁਠੁ ॥Har ke nām binā sabh jhūth. page 1151
Without Lords name everytnig is false

ਨਾਨਕ ਗਲਾ ਛੂਠੀਆ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥੧॥Nānak galā jhūthī▫ā sachā nām samāl. ||1|| page 1089
All the talk is false, hold onto the True Name

God is truth, Truth is God and true is Lords Name/Naam. Page after page the SGGS tells us that everything else is illusion/false/short lived or will vanish. Only the True Being and his Naam was there from the begining, has been through the ages and will be there forever. To merge with the embodiment of truth, one has to do, live, practice, think the truth. For that one need to meditate the Naam Shabad. However, it can only be obtained by the grace/blessing. Only a few has received it directly through the Concious, for others SGGS says can be obtained through the blessings of a Saint/Sant, Jan(the one who always, wake or sleep or working is tuned to Naam), Satguru.

In essence Naam is True Shabad and Guru.

Only those who will meditate on The Shabad, Gur Shabad, True Shabad which is Naam will be able to get the awareness/understanding in the conscious, win over the mind, obtain the divine wisdom and merge with the Truth/True Being. Only the ones with the pure mind will be able to find the Lord in "The Shabad".

This writing was possible only with the blessings of Guru Gur. This I/Me can do nothing. We wrote as it came into the conscious. We write/dance/listen as You wish. Nothing is mine, i am nothing.

Rajinder Chahal

rajinderschahal@yahoo.com

14. Naam Is Not Only For Saints

Ik Onkar Satnaam Sat GurParsaad.

Sat Sat Satnaam

Sat Sat Satnaam

Sat Sat Satnaam

This head bows at the holy feet of the Guru; the Gur; all the Saints/Rishis/Peers/Bhagats and of congregation.

Naam is not only for Saints, it is for the benefit of all the mankind. Guru Nanak Ji emphasized that the recital of Naam is the most important for a human being. Infact the SGGS starts with the message of recital of the Creators name "SATNAAM" with the grace/blessing of Gur.

If one is going on a pilgrimage Guru Ji said Naam is the Holy Bath. If one wants to worship the Lord, Naam is the worship. Without Naam everything is False.SGGS says, At the end only Gur, Naam & Sadhu/Saint(who has Naam) remains.

Gur is hungry for your love and His meditation/memory/devotion. He gave you the body, the breath and all the necessities of life and you want to do business with Him by offering a fraction of what was given. You are trying to be smart won't work. One has to surrender completely, like He surrendered by living inside you(kothe ander kothri sache da which baas i.e. inside the home is a house where He resides) and you do not even notice it. He gave your fate in your hands by creating Law Of Karma i.e. whatever you seed thou shall you reap.

They all say SGGS is our Guru, but they do not practice or do what they are required to be really religious. There is no mention of what a religious person should wear or look like. There is no

talk about any rituals one should carry out to please the Creator. SGGS tells you how you should live your life by practising Truth, Love, Humility, Service, Kindness & so on.

Those things are only possible if one can see Him in everything, for which you have to go through Naam recital. However, you can have congregatation of truth/holy person only if it is your destiny. Unfortunately we have gone back to rirualism rather than working for the benefit of others.

We must take the message of Guru Nanak Ji to the world/masses. They probably will do better what we failed to do.

Dust of your holy feet,

Rajinder Chahal

15. What is religion?

Sat Sat Satnaam Sada Satnaam

Koorh firai parDhaan vay laalo
Falsehood controls/runs around like a leader, O Lalo

What is religion?

"Religion: A general term used... to designate all concepts concerning the belief in god(s) and goddess(es) as well as other spiritual beings or transcendental ultimate concerns."

—Penguin Dictionary of Religions (1997).

"Religion: Relation of human beings to God or the gods or to whatever they consider sacred or, in some cases, merely supernatural."

—Britannica Concise Encyclopedia (online, 2006)

"Religion is to do right. It is to love, it is to serve, it is to think, it is to be humble."

—Ralph Waldo Emerson

"Religion itself is nothing else but Love to God and Man. He that lives in Love lives in God, says the Beloved Disciple: And to be sure a Man can live no where better."

—William Penn

Let us see how religion is defined in "SGGS"

mannai mag na chalai panth.
mannai Dharam saytee san-banDh. page 3

The believers/faithful do not follow empty religious rituals.T

he believers have a relationship to the religion.

taj sabh bharam bhaji-o paarbarahm.
kaho naanak atal ih Dharam. page 196

**Renounce all your doubts, and recite the Supreme Lord's Naam
Says Nanak, this is the eternal and unchanging path of religion.**

khojat khojat khoji-aa naamai bin koor. p.811
Searched and searched- without the Naam, everything is false.

tisai sarayvhу paraaneeho jis dai naa-o palai.
aithai rahhu suhayli-aa agai naal chalai.
ghar banDhu sach Dharam kaa gad thamm ahlai.p.320

**Serve Him, O human beings, who has the Lord's Name in His lap. You shall dwell in peace
and ease in this world; it goes with you to the world hereafter. So build your home of true
faith/religion, with the unshakable pillars.**

saram Dharam du-ay naankaa jay Dhan palai paa-ay.p.1287
**Modesty/humility and religion both, O Nanak, are qualities of those who are blessed with
true wealth(Naam).**

sant kirpaa tay mitay moh bharam.
saadDh rayn majan sabh Dharam.page 183

**By the kind Mercy of the Saints, emotional attachment and doubts are removed.
Taking a bath in the dust of the feet of the Holy/Saint - this is true religion.**

is jug kaa Dharam parhahu tum bhaa-ee.
aithai agai har naam sakhaa-ee.page 230
**Learn the Dharma of this age, O Siblings of Destiny;
Here and hereafter, the Lord's Name is our Companion.**

karam Dharam baho sankh asaNkh.
bin bhai bhagtee janam biranth.page 413

**There are so many rituals and religious faiths, their number is innumerable.
Without the love of God, and devotional worship, one's life is in vain.**

jap tap sanjam Dharam na kamaa-i-aa.
sayvaa saadDh na jaani-aa har raa-i-aa. page 12

**I have not practiced Naam meditation, exercised inner self-discipline/self-restraint or
righteous living. I have not served the Saintly/Holy people; I have not gained any knowledge
about the Lord. I have not practiced the religion.**

Dharam saytee vaapaar na keeto karam na keeto mit.
You have not traded in religion; if you have not made good deeds my friends.p.75

gi-aan Dhi-aan gun sanjam naahee janam marhugay jhootay.
tirath varat such sanjam naahee karam Dharam naahee poojaa.p. 75

Without divine wisdom, Naam meditation, self-discipline; the liars(people who follow falsehood) will remain caught in the cycle of birth and death. Pilgrimages, fasts, purification based on external cleanliness are not deeds of religion nor it is worship of the Lord.

sat santokh da-i-aa Dharam sach ih apunai garih bheetar vaaray.page 379
Truthfulness, contentment, compassion, one should embrace these qualities of religion into the home of one self.

a-ugan chhodahu gun karahu aisay tat paraavahu.
Dharam bhoom sat beej kar aisee kiras kamaavahu.p.418

Abandon your vices, and practice virtue/good deeds, and you shall obtain the essence of reality.

Plant the seed of Truth in the soil of religion/faith, and practice such farming.

sant kaa dokhee Dharam tay rahat.
sant kaa dokhee sad mithi-aa kahat. page280

The slanderer of the Saint is devoid of religion. The slanderer of the Saint always talks about wordly/materialistic things.

The above is self explanatory, however, it is clear that practising true religion means the following:

-an devotional/unshakeable faith in the existence of Lord/God and living by His will

-unconditional love for the Lord, no doubts/duality/grudges/demands

-is blessed with Naam(by a Saintly/Holy person) and constantly recites the Naam(real meditation) until sees his presence everywhere/ in everybody i.e. it goes into every bit of one's body and is reflected in actions/behaviour/way of living

-serves the holy person/Guru(who has wealth of sacred Naam) with body, mind & whatever one's possessions

-is content with whatever is given, exercises inner discipline, abadons the bad deeds and practices good deeds towards everyone

-deals with truth: love/humility & kindness/compassion are one's qualities

-does not engage in empty rituals, and so on

So from the above it is clear that religion applies to you as a individual for changing yourself, not to impose your will over others, live with the truth, work for the betterment of others i.e. put

yourself at service of others, treat them with dignity/equality and so on. If you are not willing to change then do not try to fool others by wearing religious robes/symbols, going to places of worship/on pilgrimages, by talking about religion. Your actions/deeds speaks volumes about your religion.

Sure pampered ceremonies, hymns sung to melodious tunes/music, delicious meals, shining places of congregation feels good/ looks nice. Are they promoting religion or they are conducted to organize masses, to exercise control over you by performing empty rituals/ by pushing you to adhere to certain things/ defined way of life. Actually organized religion is acting as a devil's agent by promoting materialism by way of prayers(tempering into your greed), by telling that your religion/god/saviour/prophet/guru is better than others(feeding your ego), promoting segregation rather than oneness, by giving false impressions that your sins/bad deeds are forgiven by going to place of worship. If your congregation does not include your wife/in-laws, your family and neighbours, the poor/shunned/needy, the black/brown/yellow, and so on, then you are not doing religion.

Religion is about living in/by the truth in the present/at the moment by surrendering yourself to the Lord. For it is His body. it is the real temple where He lives. By abusing/torturing/slanderizing others you are decimating it/denying His existence. Throwing mud at others is not going to clean you because the other may be living by His command. What you think is wrong may not be so. Do not try to be a judge and prosecutor. Point that finger at yourself and see what your actions are doing to others. Are you hurting someone, cheating others. Do not forget that what you think is other is actually Him. Whatever you seed you have to reap one day. Whatever was done in the past cannot be undone. It is being reaped today.

You can influence your future by seeding truth/love/compassion/humility/by giving what you can. Merely listening to the stories of past/holy verses, singing hymns is not going to change you because the action is missing and record is based on your actions/thought of actions. Be like a tree who gives shade/flowers/fruits/aroma to everyone (even to those when throwing stones) regardless of the colour/race/religion/sex/culture/dress. Become a walking temple/a saintly person. Stuck in the past, worrying about the future you are burning your present. Avail the moment, recite/live with the Lord and enjoy it whatever it brings; for once it is gone it is not coming back. Reciting mechanically/by mouth is not good enough, your actions are your real earrings.

The preachers/leaders distort the truth to exercise control over you, to benefit themselves in the name of religion. They do not practice real religion, because they are hungry for attention, power, influence, money etc. They are not in there for your benefit/betterment, they are interested in their own agenda/goals of materialistic gains.

aap na bujhaa lok bujhaa-ee aisaa aagoo hovaaN.

naanak anDhaa ho-ay kai dasay raahai sabhas muhaa-ay saathai.p 140

I do not understand myself, and yet I try to teach others. Such is the guide I am!

O Nanak, the one who is blind shows others the way, and misleads all his companions.

saram Dharam du-ay chhap khalo-ay koorh firai parDhaan vay laalo.
kaajee-aa baamnaa kee gal thakee agad parhai saitaan vay laalo.p. 722

Modesty and religion, both have taken a back stage/vanished, and falsehood runs/struts around like a leader, O Lalo. The Qazis and the Brahmins have lost their roles, and Satan now conducts the religious/marriage rites, O Lalo.

Our aim is not to hurt anybody, but bring out the truth as the Truth will set you free, it is your salvation. Guru is not the body to which you bow it is the light which communicates through the body. Only Naam, not the knowledge, will help you to change yourself.

We are not good, no one is bad. This head bows to you all, for you are Him.

Lowest,

16. Without The Name, there is No Worship

Without The Name, there is No Worship

(bin naavai pooj na ho-ay.) p.489 SGGS

Why are we here i.e. what is the purpose of this life? How we came into this life form. What happens when I die? What is a soul. What happens to this soul after the physical death. Do we go somewhere else after death.

Can an individual do something which can affect whatever happens to the soul after death or it is pre-determined. How shall one conduct/live the life? Which actions, what sort of knowledge, and what religion should one practice?

Does any organized religion provides answers to above questions? Let us explore the fundamental truth about the life.

Body is house for the soul and Lord. Creative force through sexual energy creates a body and soul comes to live in this creation. Soul is image or the ray of light the which got separated from the Origin and represents the Giver. Creation by virtue of its materialistic nature is perishable.

However, the soul does not die and transfers from one body/house to another until it completes its journey and finds its way back to the Origin. Soul carries your account of doings/deeds.

The Giver lives in its creation no matter how small/ugly/bad (otherwise they won't be here). Actually we can say that creation lives in the Creator. The Giver provides the necessities of living to everyone until it has experienced for what it was created for.

aapay jorh vichhorhay kartaa aapay maar jeevaa-idaa. ||15||

The Creator Himself unites and separates; He Himself kills and rejuvenates. ||15||

jaytee hai taytee tuDh andar.

As much as there is, is contained within You.(SGGS p. 1033)

So we have two sets of parents, one's who helped in creation of the body and soul from and representing The Giver. What shape/form a body takes and where a soul goes is governed by the Law of Karma i.e. one's own deeds to balance the account(who did whatsoever to whomsoever). Body perishes and mingles with dust but soul lives thus The Giver is our real Father & Mother & home. Being present in everything the concepts of sex/shape/form/name/look/worldly religion etc. does not apply to the God.

Through the journey, mind (materialistic realization of soul/light/energy) gets dirtier as it wanders away from the Truth and engulfs into the illusionary world. Mind being expansionist always want/ seeks more of anything & everything such as beauty, money, house, property, prestige, happiness, control etc. Under the influence of five vices lust, anger, ego, greed & attachment, mind always seeks out for happiness/pleasure/comfort.

However, such happiness is short-lived/temporary because once experienced mind loses interest and needs something else. Cries over loss of something, feels sorrow and regrets or repents. Everything being in motion under the law of karma, the cycle continues with mind getting filthier & filthier.

Organized religion steps in with its tradition of prayers of asking for more. With offerings, performing rituals, recital of holy verses, worship of deity's & religious entities of past so on -- (long list) human beings keep asking for more/happiness. They worship the past, worries about the future and forget the present where Giver is actually living and experiencing. People praise

the gone (past), statues, holy verses/books but condemns/dislikes and slanders the present. Past is already lived/experienced/seeded and has evolved into present. Live in present because that is where the action is and the crop from the seed of deed is to be reaped (fate/naseeb/bhaag).

Prayers for worldly possessions are like a trade because;

- you are not content with what you have (result of your actions)
- you are offering a fraction of whatever you possess(was given) and ask for much more (smart/clever)
- you don't appreciate what was given (supreme creation, healthy body etc.)
- shows you don't love The Giver but his materialistic creation
- shows that you don't trust that God will provide for all the necessities

Once a thought of something is born, the One living inside already knows about it. If it is His Will it will be answered. By asking for it you are working against the Will(Giver's) and contributing to the negativity. At same time if you gain something you have to loose something to keep your account balanced.

People wear religious robes/clothes or symbols to please/worship who ? Soul/mind do not have any clothes. You was born with no clothes, you will go naked after death. When the soul goes to court you will be judged based on the deeds recorded in your account, the worldly materials do not accompany you. Are you trying to show others that you are superior, religious, good, closer to Giver, have authority, and should be appreciated or acknowledged (Ego, hypocrisy). Your religion has been made for you by others, communicated by tradition, determined to fixed forms/rituals by imitation, and retained by habit.

galeeN asee changee-aa aachaaree buree-aah.

We are good at talking, but our actions are bad.

manhu kusuDhaa kaalee-aa baahar chitvee-aah.

Mentally, we are impure and black, but outwardly, we appear white. p.85

As the life cycles continue the account keeps growing depending upon good/bad deeds or actions and soul keeps moving away from the Origin/Truth. Good deeds can be rewarded with good life/body but they can not take you out of the life cycle.

Union or harmonious relation with the Origin is our true end. To re-unite with the Creator, expansion has to stop and contraction has to begin to nullify the account. For that you have to control your mind i.e. exercise control over five vices which are actually five disciplines of the Giver. Do you think that it can be done without the Lord's help and grace. Are they going to listen to you or their Master.

So how do we clean our mind, bring it to peace and control it. To receive Giver's grace what we should/can one do. Answer is simple show your love for Him by doing (not by saying/reciting only), live in accordance to the Will (no praying for worldly things), consider you are nothing, ask for forgiveness & to be blessed with the Naam(Name of the Giver). Only enchanting/reciting the Naam cleans/control the mind and bring it to peace in the present.

bhaykhee haath na laDhee-aa sabh baDhee jamkaal.

Nothing is obtained by wearing religious robes; all will be seized by the Messenger of Death.

naanak galaa jhoothee-aa sachaa naam samaal. ||1||

O Nanak, talk is false; contemplate the True Name. ||1|| p.1089

jaytee hai taytee tuDh jaachai karam milai so paa-idaa. ||13||

All that are, beg from You; You are attained only by Your Grace. ||13||

karam Dharam sach haath tumaarai.

You hold karma and Dharma in Your hands, O True Lord. (p. 1033)

Where is this Naam, how you will get it. You have to pray for it, you will get it only through Giver's(Gur) grace through a guru(who has realized the Lord in himself). Do you think anyone

who is still under the influence of five, does not have Naam himself, have yet to experience or achieve union with the Giver, can give it to you.

Within the cave of this body, there is one beautiful place.

poorai gur ha-umai bharam chukaa-i-aa.

Through the Perfect Guru, ego and doubt are dispelled.

gur kai sabad ih gufaa veechaaray.

Through the Word of the Guru, search this cave.

naam niranjan antar vasai muraaray.

The Immaculate Naam, the Name of the Lord, abides deep within the self.

har gun gaavai sabad suhaa-ay mil pareetam sukh paavni-aa. ||4||

Sing the Glorious Praises of the Lord, and decorate yourself with the Naam. Meeting with your Beloved, you shall find peace. (p.120)

sareerahu bhaalan ko baahar jaa-ay.

Those who look outside the body, searching for the Lord,

naam na lahai bahut vaygaar dukh paa-ay.

shall not receive the Naam; their efforts bear no fruit and they suffer

gur parsaadee sachaa har paa-ay.

By Guru's Grace, the True Lord is found.

man tan vaykhai ha-umai mail jaa-ay.

Within your mind and body, see the Lord, and the filth of egotism shall depart. (p. 124)

When the mind is filthy, everything it does is filthy. By washing/cleaning the body or wearing clean clothes, the mind is not cleaned. Falsehood even practiced thousand times is still false. The attachment to Maya won't cease and you will die only to be reborn, over and over again.

Those who make pilgrimages to sacred(?) shrines, observe ritualistic fasts and make donations to charity while thinking/taking pride, their actions are useless. Because of the underlying desire/benefit for himself or for family members (who/ where is the real family), offerings, rituals and organized religions are all just entanglements and bad/good are bound up in them. Those things are primarily done, for the sake of family in ego and attachment and are just more bonds. Without the divine wisdom and True Name, the world is engrossed in these blind entanglements. These things will be of no use to you as they won't take you to your real family/home.

khayhoo khayh ralaa-ee-ai taa jee-o kayhaa ho-ay.

When the body mingles with dust, what happens to the soul?

jalee-aa sabh si-aanpaa uthee chali-aa ro-ay.

All clever tricks are burnt away, and you shall depart crying.(p.17)

chhod jaahi say karahi paraal.

You shall have to abandon the straw which you have collected.

kaam na aavahi say janjaal.

These entanglements shall be of no use to you.

sang na chaaleh tin si-o heet.

You are in love with those things that will not go with you.

vasat paraa-ee ka-o uth rovai.

He cries for the possessions of others.

karam Dharam saglaa ee khovai.

He forfeits all the merits of his good deeds and religion.(p.551)

tosaa banDhu jee-a kaa aithai othai naal.

For the journey of the soul, gather those supplies which will go with you here and hereafter.

gur pooray tay paa-ee-ai apnee nadar nihaar.

These are obtained from the Perfect Guru, when God bestows His Glance of Grace.(p.49)

poojaa karai sabh lok santahu manmukh thaay na paa-ee. ||4||

Everyone worships Him, O Saints, but the manmukh (run by mind) is not accepted or approved. ||4||

naamo pooj karaa-ee.

Worship the Naam, the Name of the Lord.(p.910)

Once there was a King who had several Queens. One day he gathered them and told that he is very happy & will give whatever they ask for. Some asked for jewellery, few for palaces & maids while others for expensive clothes. One of them demanded nothing. King called her and asked her what does she want. She had the true knowledge and said I want You because I love you. King asked you don't want money, jewellery or palaces etc. She replied that if I have you I will have access to all those things because its you who own them.

To demonstrate your love you have to stop asking for materialistic things(maya) and ask only for Him to come. Giver wants to see your love/longing, commitment & belief/faith. It is said Lord is looking for the true devotees Himself for otherwise He does know of His existence.

Naam nectar (cosmic energy) obtained with the grace of the Lord (Gur) through service and blessings of gifted entities (Guru) is the only thing which cleans the mind run by five disciplines. Constant remembrance (seeing the Lord in everything around you), love, kindness & compassion (without qualification), truthfulness in your deeds (no Selfishness) etc will help/add to the positive energy created which is essential for cleansing the dirt gathered through the life cycles. Guru who has already realized the Lord within himself (through blessings or blessed One's, dedication/determination, complete surrender & living by His Will), helps to bring out the Naam from the body by maintaining the nectar (positive energy), analyzing and correcting as required. You can not walk away or forget your Guru for it shows lack of love/commitment/faith (you will go back to zero).

pabar tooN haree-aavlaa kavlaa kanchan vann.

O lotus, your leaves were green, and your blossoms were gold.

kai dokh-rhai sarhi-ohi kaalee ho-ee-aa dayhuree naanak mai tan bhang.

What pain has burnt you, and made your body black? O Nanak, my body is battered.

jaanaa paanee naa lahaaN jai saytee mayraa sang.

I have not received that water which I love. p.1410

The above is possible in a human body, because it is equipped as such and can perform action/deeds which can help in creating the necessary environment. It is not possible in other life forms. They are starting points. That is why gurbani says this is your chance to turn the page on your spiritual aspects of life. Don't be an animal in human body, because who knows when you will get this chance again. Everything is created for some purpose. Everything in universe is on the move. Even soil and rock slowly dissolve into water to add minerals, which eventually help in growth of the creation.

However one must not forget the simple law of physics that more distance is traveled by the objects, which are circling/orbiting farther away from the axle/center. More efforts will be required if you have carried yourself farther from the Truth/Origin.

Guru Nanak Ji came to this world and introduced the worship of The Giver(One &Only) by reciting the Naam (true name of Giver) to bring salvation to masses. After ages of meditation (bhagti) Guru Ji brought this concept of enchanting naam to the people. It was latest modification to the practiced religions, which were primarily confined to rituals/offerings/recital of holy verses/mantras/prayers/idol or deity worship etc. What did we do with this revolution in practicing the true religion. Unfortunately we went back to square one and tried to cover/control/bury/distort the divine wisdom with same traditional stuff of rituals/clothes/recitals We miserably failed to spread the latest divine message.

One can not expect much from organized religion because it is usually run by people/organizations who are themselves under the influence of materialistic things. They will build fancy buildings, introduce traditions, recitals/hymns, prayers & rituals by creating a physical routine to attract people, will tell & preach their way of living usually physical or materialistic in nature & hide the truth. The principle purpose being limited to gathering crowds, make more members & collect donations and build more. In such places the true religion is talked about/preached but not put into practice. Instead of spreading the message of love & equality they spread/seed hatred What do you expect to reap then?

A Saint Guru comes to this world for ferrying the people(his family) across, to bring salvation and that is why every prominent religious entity of the past fought against their own religion/community/preachers.

So my friend go and keep going, to seek out the one who can give you Naam (Name of the Lord), do not forget you have to ask for it, because without it there is no worship & no salvation from the cycles of life. Do not worry about his religion/caste/place he belongs to, because you do not know where you are going to click. There is a whole assortment of them out there; some may meet you to be just paid back, some may ask for years of service, some may give to you without asking anything i.e. for nothing (simply for your salvation for you are who you are). However your determination, belief & commitment are essential, otherwise you cannot retain it.

Do not forget if you love the Giver, you will love His creation no matter how they look, what they wear, what religion/sect/place they belong to or what language they speak. You will appreciate the diversity, not condemn it for one and all it's You & You, only You.

Lowest,

Rajinder Chahal

17. Name and Deeds (Naam and Karam)

ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥ Gurbāṇī is jag mēh chānaṇ karam vasai man
ā▫e. page 67

Gurbani is the Light/wisdom in this world, however, one receives it only with destiny/fate(Bhag).

ਨਾਮੇ ਹੀ ਘਟਿ ਚਾਨਣਾ ਨਾਮੇ ਸੋਭਾ ਪਾਈ ॥ Nāme hī għat chānṇā nāme sobhā pā▫ī. page 426
Through the Naam one receives the light/wisdom and the Honor.

ਨਾਮੁ ਮਿਲੈ ਚਾਨਣੁ ਅੰਧਿਆਰਿ ॥ Nām milai chānaṇ andhi▫ār. page 796

When one is blessed with the Naam, the darkness within turns to light i.e. one acquires the divine wisdom.

ਨਾਨਕ ਚਾਨਣੁ ਗੁਰ ਮਿਲੈ ਦੁਖ ਬਿਖੁ ਜਾਲੀ ਨਾਇ ॥ Nānak chānaṇ gur mile ḫukh bikh jālī nā▫e. page 1087
Nanak ji says one receives the Naam/Divine wisdom/light from the Guru and then suffering and corruption are burnt away.

ਅੰਧੇਰਾ ਚਾਨਣੁ ਆਪੇ ਕੀਆ ॥ ਏਕੇ ਵਰਤੈ ਅਵਰੁ ਨ ਬੀਆ ॥

Andherā chānaṇ āpe kī▫ā. Ēko varṭai avar na bī▫ā. page 1056
He Himself created darkness and light and He alone is everywhere & everything, no other one.

Light makes the things visible/clear so one can see the path/way. However, one has to do the walking to reach its destination. Light will not do the walking for you or anybody else. One can put the light on its head, can bow to it, can go in circles around it but has to still experience its fate. One has to clear its own examination. Light/Wisdom teaches the process or mod us operand (that's why it is called Guru). One can not go anywhere unless it does or experience the things one is supposed to. Reading, listening & singing won't do it.

Law of Karma/deeds dictates what you will do and get in this life(based on the previous deeds/actions). Ones destiny is based on what deeds were done in the past, your future will be dictated what you are doing now. It is not based on which religious/holy places one is visiting, what holy verses/hymns/books one is listening/reading/singing. It is strictly based on the deeds one is doing.

At present one is reaping what was seeded in the past. So you should not be complaining about what is being received. When one is making wishes or praying for materials, in a way it is complaint sort of a grudge. You want good things to happen to you then one has to seed goodness. You want a union with the Gur, you have to prey for his blessing.

Yours karma is what you have to go through i.e. it your exam to appear and clear/pass it without complaining. That means your religion is yours, it has nothing to do with what others are doing. You are your own. So who will help you to ferry across, a preacher, a place of worship, a hypocrite religious person or a True Being who lives by Lord's will.

ਇਹੁ ਮਨੁ ਕਰਮਾ ਇਹੁ ਮਨੁ ਧਰਮਾ ॥ ਇਹੁ ਮਨੁ ਪੰਚ ਤਤ੍ਤ ਤੇ ਜਨਮਾ ॥

Ih man karmā ih man dharmā. Ih man panch tat te janmā. page 415
The deeds and dharma are the creation of mind and this mind is born of the five elements.

ਪੰਚ ਪੂਤ ਜਣੈ ਇਕ ਮਾਇ ॥ ਉਤਭੁਜ ਖੇਲੁ ਕਰਿ ਜਗਤ ਵਿਆਇ ॥

Panch pūt jaṇe ik mā▫e. Utbhuj khel kar jagat vi▫ā▫e. page 865
The mind gave birth to the five sons/vices, and so began the play of the world.

ਪੰਚ ਵਸਹਿ ਮਿਲਿ ਜੋਤਿ ਅਪਾਰ ॥ Panch vasēh mil jot apār. page 152

The five doots/vices and the Divine Light live inside the body.

When a child is born, the heart(hirdha) is over the mind. That is why a child does not discriminate based on the religion, color, sex, looks etc., and get lost into the play with anyone who shows love. However, as the child is growing the parents, relatives, community/society, religion teaches him that you are different, better, your religion, home, country is better. Slowly mind takes over the heart and most of the actions/deeds are performed under the mind which is influenced by the five doots/vices i.e. ego, anger, lust, greed & attachments. We do not see that in the animals, they live by His will.

In order to perform truthful deeds one has to win over the mind and bring heart at the forefront. So my friend do't be and stay a learner(sikh), become a true being/a saint. Live the way He wants

i.e. by His will/a truth full life. Do not forget as per SGGS, the way of saint is the true religion and one gets it with blessed fate only.

ਇਹੁ ਮਨੁ ਵਸਿ ਨ ਆਵਈ ਥਕੇ ਕਰਮ ਕਮਾਇ ॥ Ih man vas na āvī thake karam kamā▫e. page 644
This mind has not come under control; people are tired of performing religious rituals.

ਤੀਰਥ ਵਰਤ ਸੁਚਿ ਸੰਜਮੁ ਨਾਹੀ ਕਰਮੁ ਧਰਮੁ ਨਹੀ ਪੂਜਾ ॥
Tirath varat such sanjam nāhī karam dharam nahī pūjā. page 75
Pilgrimages, fasts, purification and self-discipline are neither true deeds nor religion nor worship.

ਊਠਤ ਬੈਠਤ ਜਪਉ ਨਾਮੁ ਇਹੁ ਕਰਮੁ ਕਮਾਵਉ ॥ Úthat baithat japa▫o nām ih karam kamāva▫o. page 813
Do only one deed, recite the Naam all the time, sitting down/standing up.

ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥ Gur kā sabad kātai kot karam. page 1195
Guru's Shabad i.e. Naam nullifies the millions of past deeds/actions.

ਸਾਧ ਕੈ ਸੰਗਿ ਆਵਹਿ ਬਸਿ ਪੰਚਾ ॥ Sādh kai sang āvahi bas panchā. page 271
The Company of the Holy, brings the five vices/doots come under control.

ਬਿਨੁ ਸਤਿਗੁਰ ਮੇਹੁ ਨ ਤੁਟਈ ਸਭਿ ਥਕੇ ਕਰਮ ਕਮਾਇਆ ॥ Bin satgur moh na tutā sabh thake karam kamā▫i▫ā page 138

One can do all kinds of deeds,however, without the True Guru one can not break the shackles of emotional attachments.

ਗੁਰੁ ਨਾਮੁ ਦਿੜਾਏ ਰੰਗ ਸਿਉ ਹਉ ਸਤਿਗੁਰ ਕੈ ਬਲਿ ਜਾਉ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਹਰਿ ਨਾਮੁ ਨ ਲਭਈ ਲਖ ਕੋਟੀ ਕਰਮ ਕਮਾਉ ॥

Gur nām dri▫ā▫e rang si▫o ha▫o satgur kai bal jā▫o. Bin satgur har nām na labh▫ī lakhਾ kotī karam kamā▫o. page 40

The Guru has lovingly implanted the Naam, the Name of the Lord, within me; I am a sacrifice to the True Guru.

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥ ਯੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥
Panch dūt tuḍh vas kīte kāl kantak māri▫ā. Dhur karam pā▫i▫ā tuḍh jin ka▫o sē nām har kai lāge.
page 917

Through the Naam Shabad, one subdue the five vices and win over the fear of death. However only those who have pre-ordained destiny will get attached to the Lord's Name.

ਸਤਗੁਰਿ ਦਯਾਲਿ ਹਰਿ ਨਾਮੁ ਦਿੜ੍ਹਾਯਾ ਤਿਸੁ ਪ੍ਰਸਾਦਿ ਵਸਿ ਪੰਚ ਕਰੋ ॥ Satgur da▫yāl har nām ḫarir▫ā▫yā tis
parsād vas panch kare. page 1397

True Guru has blessed me with the Lord's Name meditation, and by His Grace, I have overpowered the five vices/doots.

ਨਾਨਕ ਸਬਦੇ ਹਰਿ ਸਾਲਾਹੀਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥ Nānak sabde har salāhī▫ai karam parāpat hō▫e.
page 67

Nanak ji says that through 'The Shabad' one praises the Lord but one gets if it is in one's destiny/Bhag(based on previous deeds).

ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੂ ਮਿਲਾਏ ॥ Karam hovai satgurū milā▫e.

If it is written in destiny(Bhag) only then one meets the True Guru.

Without the True Guru, the Name of the Lord is not found, even though people may perform hundreds of thousands, even millions of rituals.

The above is self-explaining. The question is whether one believes it or not. One can not win over the mind unless he has received the Naam. You will not get or obtain it if it is not your destiny. The destiny is based on the Law of Deeds. The deeds can be carried under influence of mind or Hirdha/heart. Truth, love, compassion, equality, forgiveness etc. are qualities of heart whereas falsehood, hate, revenge, rich & poor etc. are associated with mind.

So if you want happiness, comfort, love you have put the seed of them in order to reap them. Service to the mankind/all the beings brings the good out of you. The above is possible only if one sees God in everyone. For centuries the message of Holy Beings is the same. Juda, Christ, Guru Nanak and so on said that the Creator resides within you, when you will believe in it. How many more True beings have to sacrifice themselves before you acquire the wisdom.

We are not criticizing anyone in particular, it is not our intention. Some of you may feel hurt or offended. We ask for your forgiveness. Truth is always a bitter medicine and hard to swallow. We just trying to bring out the truth. That's why the world and wordly religions(ritual based) did not like the people who brought out the truth. They were persecuted while they were alive although the world worships them when they are gone. They still won't follow their teachings.

We are nothing and this i can do nothing. All is possible with the blessing's of Guru Gur.

(Rajinder chahal)

18. Religion and Naam

What is a religion?

A prevailing view is that a collection of belief/culture systems in regards to spirituality/morality/creation/worship is religion. However, let us see what SGGS says about religion.

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੇ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

Sarab dharam mēh saresat dharam. Har ko nām jap nirmal karam. page 266

Reciting/Meditating the Name of the Lord is the best religion and the purest deed/conduct.

ਜਿਹ ਪੁਸਾਦਿ ਤੇਰੋ ਰਹਤਾ ਧਰਮੁ ॥ ਮਨ ਸਦਾ ਧਿਆਇ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮੁ ॥

Jih parsād tero rahtā dharam. Man sadā dhi▫ā▫e keval pārbarahm. page 270

O mind, always meditate on the Lord of Universe, By whose Grace you remain in the religion(Dharam).

ਧੋਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

Dhoul dharam da▫i▫ā kā pūt. Santokh thāp rakhi▫ā jin sūt.

Religion(Dharma) is the son of compassion/mercy/forgiveness and is bound by the thread of satisfaction/contentness.

ਜੇ ਕੇ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਚੁ ॥

Je ko bujhai hovai sachiar. page 3

The ones who understand this, becomes truthful.

ਮਲੁ ਕੂੜੀ ਨਾਮਿ ਉਤਾਰੀਐਨੁ ਜਪਿ ਨਾਮੁ ਹੋਆ ਸਚਿਆਰੁ ॥

Mal kūṛī nām utārī▫an jap nām ho▫ā sachīār. page 951

The filth of falsehood is taken away by Naam and with the Naam meditation, one becomes truthful.

ਏਹੁ ਅਹੇਰਾ ਕੀਨੇ ਦਾਨੁ ॥
Ēhu aherā kīno dān.

ਨਾਨਕ ਕੈ ਘਰਿ ਕੇਵਲ ਨਾਮੁ ॥ Nānak kai ghar keval nām. page 1136

Nanak's home/body has been bestowed with the unique/precious/invaluable gift/donation of/with One & Only Naam/Name.

ਸਾਸਤ ਸਿੰਮਿਤਿ ਸੇਧਿ ਦੇਖਹੁ ਕੋਇ ॥ ਵਿਣੁ ਨਾਵੈ ਕੇ ਮੁਕਤਿ ਨ ਹੋਇ ॥
ਜੁਗ ਚਾਰੇ ਨਾਮੁ ਉਤਮੁ ਸਬਦੁ ਬੀਚਾਰਿ ॥
ਕਲਿ ਮਹਿ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰਿ ॥ page 229

Study and understand the Holy Books(Shaastras/Simritees),

without the Name, no one is liberated.

Throughout the four ages, the Naam Shabad is the ultimate/purest.

In this Age of darkness, only the Gurmukhs(who has surrendered to Gur) will cross over.

ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਧਰਮ ਬਿਨੁ ਧਿਆਨੁ ॥

Gur bin gi▫ān dharam bin dhi▫ān. page1412

Without the Guru, there is no spiritual wisdom; without meditation there is no religion.

ਗੁਰਮੁਖਿ ਕਰਮ ਧਰਮ ਸਚਿ ਹੋਈ ॥

ਗੁਰਮੁਖਿ ਅਹੰਕਾਰੁ ਜਲਾਏ ਦੋਈ ॥

ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਈ ॥

Gurmukh karam dharam sach ho▫ī.

Gurmukh ahaŉkār jalā▫e do▫ī. Gurmukh nām rāte sukẖ ho▫ī. page 230

Deeds/actions and faith of a Gurmukh are Truth and with Naam immersion he burns away egotism and is in happiness.

ਸਗਲੇ ਕਰਮ ਧਰਮ ਸੁਚਿ ਸੰਜਮ ਜਪ ਤਪ ਤੀਰਥ ਸਬਦਿ ਵਸੇ ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲੈ ਮਿਲਾਇਆ ਦੁਖ ਪਰਾਛਤ ਕਾਲ
ਨਸੇ ॥ page1332

Sagle karam dharam such sanjam jap tap tirath sabad vase. Nānak satgur milai milā▫i▫ā dūkh parāchẖhat kāl nase.

**All deeds, faith, purification, restraints, chanting,
physical/intense meditation and holy pilgrimages are in the Naam/Shabad.
Nanak Ji says, meeting with the True Guru one will find the union and suffering, sin and death run away.**

ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਨਾਨਕਾ ਜੇ ਧਨੁ ਪਲੈ ਪਾਇ ॥

Saram dharam du▫e nānkā je dhan palai pā▫e. page 1287

Nanak ji says one has morality and religion if a union with the Lord has occurred.

ਸੋਈ ਕਾਜੀ ਜਿਨਿ ਆਪੁ ਤਜਿਆ ਇਕੁ ਨਾਮੁ ਕੀਆ ਆਧਾਰੇ ॥
So▫ī kājī jin āp tajī▫ā ik nām kī▫ā ādẖāro. page 24

Qazi is who surrendered himself and resorted to One Naam.

ਹਿੰਦੂ ਕੈ ਘਰਿ ਹਿੰਦੂ ਆਵੈ ॥ ਸੂਤੁ ਜਨੇਊ ਪੜਿ ਗਲਿ ਪਾਵੈ ॥ ਸੂਤੁ ਪਾਇ ਕਰੇ ਬੁਰਿਆਈ ॥
Hindū kai ghar hindū āvai. Sūt jane▫ū par gal pāvai. Sūt pā▫e kare buri▫ā▫ī. page 951

The Hindu comes to the house of a Hindu, reads the scriptures and puts the sacred thread around his neck but does evil deeds.

ਪੰਡਿਤ ਵਾਚਹਿ ਪੇਖੀਆ ਨਾ ਬੂਝਹਿ ਵੀਚਾਰੁ ॥
Pandi▫t vāchēh pothī▫ā nā būjhēh vīchār. page 56

Pandits/Religious scholars, read the holy books, but do not understand the real meaning.

ਪੰਡਿਤ ਹਰਿ ਪੜ੍ਹ ਤਜਹੁ ਵਿਕਾਰਾ ॥
Pandi▫t har par tajahu vikārā. page 229

O Pandit/Scholar, read about the Lord and give up the bad deeds.

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੇਨੀ ਥਾਕੇ ਭੇਖੀ ਮੁਕਤਿ ਨ ਪਾਈ ॥
Par par pandi▫t monī thāke bhekhi mukat na pā▫ī. page 440

Pandits and the silent sages are tired of reading continually, however liberation is not obtained by hypocritic reading only.

ਏਕੋ ਨਾਮੁ ਨਿਧਾਨੁ ਪੰਡਿਤ ਸੁਣ੍ਹ ਸਿਖੁ ਸਚੁ ਸੋਈ ॥
Ēko nām nidhān pandi▫t sun sikh sach so▫ī. page 492

O Pandit, listen to the wisdom Only Naam is the treasure and Truth Lord.

Hundreds of pages were written to explain the importance of Naam meditation. They have been read and listened over millions of times but still you would not believe it or do it. What will make you believe it. Why is that one is ready to do anything else but Naam. All we can say that you do not want it or it is not your destiny. You want others to do the truth but you want an exemption. You think you are smart or will do it later. Smartness won't cut and one does not know about the next breath. Don't postpone, you have to pray for Lord's grace.

Centuries have gone by, did a pundit/hindu do it, did a mullah/qauzi/muslim do it. A big No, perhaps a few. Will raagi/granthy(Priests)/sikh do it. Probably a few because you get it by grace/blessing only. One can not be blessed until he has surrendered i.e. killed ones Ego and only a few will do it. How and to Who one will surrender. Only a few will obtain it directly, the

rest of us have to go through the ones who have realised the Lord and they live by His will/Hukam.

In this age of darkness when falsehood is running/dominating the society, only Naam meditation can take you to the Truth. In these times we are farthest from the Lord, however, it is also easy to merge into the Light by reciting the Naam. Do not forget the age of Truth will dawn after the age of fire/darkness.

So my friend we urge you to give up the hesitation. Go get yourself blessed and recite(Jap) the source of everlasting happiness (Sukhmani)& jewel of meditation, Lords Name/Naam and get lost into the bliss(Anand) where there is no i/me/mine, there is no feeling of sorrow, there is no fear of dying, there is no grievances over the past, there is no worry of the future & so on.

This writing was possible only with the blessings of Guru Gur. This I/Me can do nothing. We wrote as it came into the conscious. We write/dance/listen as You wish. Nothing is mine, i am nothing.

(Rajinder Chahal rajinderschahal@yahoo.com)

19. Naam and Amrit/Nectar

Sat Sat Satnaam Sat Sat Satnaam Sat Sat Satnaam Sat Sat Satnaam
Always Sat Sat Satnaam

The one God whose Naam/Name is Truth. O my fellows, With the blessing, meditate on the Naam because it was at the beginning, it has been through the ages, it is now and it will be forever in the future. At the end the Naam will go with you. Look at the following, page after page it emphasized in the SGGS that Naam is the worship, Naam is the ambrosial nectar, only Naam will help you to win over mind/maya and that if you want to pray then ask for the blessing of Naam, nothing else.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪੀਵਹੁ ਮੇਰੇ ਭਾਈ ॥

Amrit nām pīvhu mere bhāī. page 191

O my fellows Drink the Ambrosial Nectar of the Naam/Name.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਆ ਦਿਨ ਰਾਤੀ ਦੁਬਿਧਾ ਮਾਰਿ ਨਿਵਾਰੇ ॥

Amrit nām pīā din rātī dubidhā mār nivāre. page 245

One who drinks the Naam Nectar day and night will conquer or kill the sense of duality.

ਤੁ ਗਿਆਨੁ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮ ॥

Tat gi▫ān har amrit nām. page 1146

The Ambrosial Name/Naam of the Lord is the essence of wisdom.

ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੀਐ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮਿ ਸਮਾਇ ॥

Gurmukh sabad pachhāṇī▫ai har amrit nām samā▫e. page 29

Gurmukhs who have recognized "The Shabad" are the one's who are immersed in the Ambrosial Nectar of Naam/Name of God.

So when we talk about Amrit, SGGS tells us that only Naam is real nectar and when one recites & lives with Naam, then one gets out of duality and taste the real nectar. So how one gets this nectar. Let's go back to SGGS and see what the holy scriptures say. One gets it through the blessing and grace of Lord and in the congregation of the holy saints. Everybody has this amrit when one takes birth. One starts losing it when the five vices/thieves start controlling the actions and the being wanders away from the Truth. With this Naam amrit one gets purified from inside and the humility starts reflecting in ones behaviour. If their is no change then you can say that whatever amrit is being created one is losing it through the actions i.e. retention is zero or negative.

ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਹਜੇ ਪਾਵੈ ਕੋਇ ॥

Gur ke bhāṇe vich amrit hai sēhje pāvai ko▫e. page 31

The Amrit/Ambrosial Nectar is in/with His Will, only few will be blessed with this internal peace/happiness or bliss.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਆਪੇ ਦੇਇ ॥

Amrit nām āpe de▫e. page 1172

God Himself bestows the Ambrosial Naam.

ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਵਸੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਚੋਇ ॥

Āp ḫaa▫i▫ā kar devsī gurmukh amrit cho▫e. page 41

Lord Himself blesses the Gurmukh with the Ambrosial Nectar who takes shower in it.

ਸੰਤਾ ਸੰਗਿ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖੀਐ ॥

Santā sang nidhān amrit chākhī▫ai. page 91

In the Society of the Saints, one tastes the Ambrosial Nectar.

ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਜਿਸ ਨੇ ਆਪਿ ਪੀਆਏ ॥

Amrit pīvai jis no āp pī▫ā▫e. page 119

Only they drink this Nectar/Amrit, whom the Lord Himself chooses to do so.

ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਡੁ ਨ ਪਾਇਆ ॥

Ghar hī mēh amrit bharpur hai manmukhā sād na pā▫i▫ā. page 644

The Ambrosial Nectar is inside the body, but the self-willed/manmukh does not get to taste it.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦੇ ਮਹਿ ਦੀਨੇ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਗਈ ॥

Amrit nām ride mēh dīno janam janam kī mail ga▫ī. page 823

Guru has planted the Ambrosial Name/Naam within my heart, the filth of all the births/incarnations has been washed away.

ਕਰਮ ਕਰਤੂਤਿ ਅੰਮ੍ਰਿਤ ਫਲ ਲਾਗਾ ਹਰਿ ਨਾਮ ਰਤਨੁ ਮਨਿ ਪਾਇਆ ॥

Karam kartūt amrit fal lāgā har nām ratan man pā▫i▫ā. page 1039

The past actions brings the Nectar fruit of Lord's Naam and it comes to reside in the mind.

ਅੰਮ੍ਰਿਤ ਫਲ ਤਿਨ ਜਨ ਕਉ ਲਾਗੇ ਜੋ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਤਾ ਹੇ ॥੪॥

Amrit fal tīn jan ka▫o lāge jo bolēh amrit bātā he. page 1051

Only those beings bear the fruit of Nectar, who talk humbly/with love.

It is always hard to change from inside because whatever you do is actually your destiny/fate/Bhag. It is hard to forgive & forget, it takes time to become humble, courteous, loving, compassionate, a servant etc.. It takes no time to become angry & revengeful, surrender to lust, become proud, lost in attachments. It is actually Heart verses Mind. One has to put it's heart in front of mind. Your mind will not give up that easy.

One can only do it if one is immersed in the nectar/amrit from inside. That nectar is Naam, because only then one will be able to win the battle with mind. The first four Guru's spend tens of decades to bring the population to the level before the beloved tenth Guru introduced the external Amrit. Prior to that internal change i.e. of doing good & abandoning bad habits was introduced because that is what control your present & future. Past is gone and can not be changed. You have the means to control this moment by surrendering and doing Naam meditation & creating amrit inside.

People always talk about the five K's & external rituals/compliance. However, there is no reference of this external Amrit/Nectar in SGGS. Page after page, all the Guru's Bani only talks about Naam nectar. How the filth/dirt/falsehood will be washed away from inside by doing ritualistic reading, lishening. It is only possible if one showers with Naam amrit. Otherwise with the religious robe you are as fake as you call the others/saints.

We are nothing. All was written with the blessing of Guru Gur. We are the dust of your feet.

20. The Play of Guru and Disciple

SatNaam

The story/play of Guru and disciple is very old, much older than SGGS. In essence the SGGS explains how the disciple becomes a Guru and vice versa. Firstly one has to realize the purpose of life, the SGGS says

ਪ੍ਰਾਣੀ ਤੂੰ ਆਇਆ ਲਾਹਾ ਲੈਣ॥

Parāṇī tūn ā▫i▫ā lāhā laiṇ. page 43
O being you came here to earn a profit.

What is this profit, let us go back

ਕਲਿਜੁਗਿ ਬੀਜੁ ਬੀਜੇ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਲਾਹਾ ਮੂਲੁ ਗਵਾਇਆ ॥

Kalijug bīj bīje bin nāvai sabh lāhā mūl gavā▫i▫ā. page 446
In the age of Darkness(Kali Yuga), if one plants any other seed than the seed of Naam/Name then one loses all the profit and capital i.e. the life and its purpose is lost.

In SGGS the biggest suffering is considered as the continuation of life cycle i.e. taking birth & dying. Furthermore the Bani says that one can not get out of this cycle by doing religious rituals/actions or good deeds alone. By going to a place of worship, singing/listening holy verses/hymns one is just doing a deed. The purpose of congregation, service is to change your fate, so one can receive and retain/practise the Truth/Naam. The good deeds will only help in taking you to a True/Holy being who can plant the seed of Naam. In the congregation of Holy Beings, with Naam Recital the real nectar drips which washes away the filth of falsehood.

ਆਦਿ ਮਧਿ ਅਚੁ ਅੰਤਿ ਪਰਮੇਸਰਿ ਰਖਿਆ ॥ ਸਤਿਗੁਰਿ ਦਿਤਾ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਚਖਿਆ ॥ ਪਾਏ ਮਨੋਰਥ ਸਭਿ ਜੋਨੀ
ਨਹ ਭਵੈ ॥

Ād madh ar ant parmesar rakhi▫ā. Satgur ditā har nām amrit chakhi▫ā .Pā▫e manorath sabh jonī nah bhavai. page 523The beginning and the end are in the hands of Lord, how the middle will be in your hand. When the True Guru blesses with the Lord's Naam/Name only then one tastes the Ambrosial Nectar and one can fulfil the real objective of not wandering in the cycle of life & death/reincarnation again.

ਮਨੁ ਦੇਵਾ ਤਿਸੁ ਅਪੁਨੇ ਸਾਜਨ ਜਿਨਿ ਗੁਰ ਮਿਲਿ ਸੇ ਪ੍ਰਭੁ ਲਾਏ ਜੀਉ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਉਨਿ ਭਉਜਲੁ ਤਰਿਆ ਸਗਲ ਦੂਤ ਉਨਿ ਸਾਧੇ ਜੀਉ ॥

Man devā tis apune sājan jin gur mil so parabh lādhe jī▫o.

Sādھ kai sang un bha▫ojal tari▫ā sagal dūt un sādhe jī▫o. page 120

I offer mind to my Beloved Ones who met the Guru and found The God. In the Company of Holy Saints they conquered all their five vices/doots and ferried across the materialistic world.

God is everywhere, in everything, in every bit of creation not only in holy books/places. In a holy being the God has manifested itself, where it is visible in action, where the candle is lit i.e. the light is illuminated. Only a person who has realized the Lord can light/illuminate another being. Who themselves are empty, how can they give the Naam to others. Let us see what the Bani in SGGS says about a Guru

ਗੁਰੁ ਦਰੀਆਉ ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਮਿਲਿਆ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੈ ॥ ਸਤਿਗੁਰਿ ਪਾਇਐ ਪੂਰਾ ਨਾਵਣੁ ਪਸੂ ਪਰੇਤਹੁ ਦੇਵ
ਕਰੈ ॥

Gur ḫarī▫ā▫o sadā jal nirmal mili▫ā ḫurma▫at mail harai. Satgur pā▫i▫ai pūrā nāvan pasū paretahu dev karai. page 1329

Guru is like River containing pure water, bathing in which i.e. meeting whom one's egostic mind and filth is eradicated.

Meeting the True Guru, the perfect/cleansing bath is obtained, which transforms even the beasts and ghosts into gods.

ਤੀਰਬੁ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥ ਓਹੁ ਆਪਿ ਛੁਟਾ ਕੁਟੰਬ ਸਿਉ ਦੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਭ
ਸਿਸਟਿ ਛਡਾਏ ॥

Oh āp ch̄hadā kutamb si▫o de har har nām sabh sarisat ch̄hadā▫e. Jan Nānak tis balihārṇai jo āp japai avrā nām japā▫e. page 140

The True Guru is like pilgrimage in Holy Water. Night and day, He meditates on the Name of the Lord. He and his family gets salvation and by bestowing the Name/Naam of the Lord, He saves the others in the world.

ਨਾਨਕ ਮੁਕਤਿ ਦੁਆਰਾ ਅਤਿ ਨੀਕਾ ਨਾਨ੍ਹਾ ਹੋਇ ਸੁ ਜਾਇ ॥ ਹਉਮੈ ਮਨੁ ਅਸਥੂਲੁ ਹੈ ਕਿਉ ਕਰਿ ਵਿਚੁ ਦੇ ਜਾਇ
॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਹਉਮੈ ਗਈ ਜੋਤਿ ਰਹੀ ਸਭ ਆਇ ॥

Nānak muka▫at du▫ārā aṭ nīkā nān̄hā ho▫e so jā▫e. Ha▫umai man asthūl hai ki▫o kar vich de jā▫e.
Satgur mili▫ai ha▫umai ga▫ī jo▫t rahī sabh ā▫e. page 509

Nanak ji says, the gate of salvation is very small; only the very tiny i.e. the lowest ones can pass through. When the mind is full with ego/pride, How one can pass through? Meeting the True Guru, egotism departs, and one is filled with the Divine Light.

ਤਿਸੁ ਆਰੈ ਅਰਦਾਸਿ ਕਰਿ ਜੋ ਮੇਲੇ ਕਰਤਾਰੁ ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਨਾਮ ਕਾ ਪੂਰਾ ਜਿਸੁ ਭੰਡਾਰੁ ॥

Fis āgai ardās kar jo mele kartār. Satgur dātā nām kā pūrā jis bhāndār. page 49

Offer your prayers to Him, who can unite you with the Creator. True Guru is the giver of the Naam and he is filled with it.

ਧਨੁ ਧੰਨੁ ਪਿਤਾ ਧਨੁ ਧੰਨੁ ਕੁਲੁ ਧਨੁ ਧਨੁ ਸੁ ਜਨਨੀ ਜਿਨਿ ਗੁਰੂ ਜਾਇਆ ਮਾਇ ॥

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਜਿਨਿ ਨਾਮੁ ਅਰਾਧਿਆ ਆਪਿ ਤਰਿਆ ਜਿਨੀ ਡਿਠਾ ਤਿਨਾ ਲਏ ਛਡਾਇ ॥

Dhan dhān piṭā dhān dhān kul dhān dhān so jannī jin gurū janīā mā▫e.

Dhan dhān gurū jin nām arādhī▫ā āp tari▫ā jinī dīthā tīnā la▫e chhadā▫e. page 310

Praise-able is the father; is the family; is the mother, who gave birth to the Guru. Great/Praise-able is the Guru, who meditated & practised/lived the Naam; He ferried across himself, and salvaged those who see Him.

One should not forget that Bani was sung/written by the great Masters who had and lived by Naam. They always showed/practised humbleness, humility, kindness, equality and said we are full of mistakes, how one can say that they are better than others.

Let us not forget that Guru Arjun Dev ji send Bibi ji to Babba Bhudha ji for the blessing of a son not to SGGS; when the small pox was killing people in Delhi, the Child Guru took it on himself so that people can get the relief; Guru Gobind ji asked his father for the sacrifice in order to save the religion. The Lord lives and plays through the creation. He is inside you, when will you believe it. Get yourself activated and start your meditation now. We are not asking you to come to us, you can go anywhere you can get the Naam. You will not come/go if it is not your destiny. Probably more karma has to be played out. However we can tell you that the generation/kul of Babba ji is very large/big and you do not know which is yours. Every saint comes back to take his generation back but the beings do not understand. Sometimes we wonder that other lifeforms & dead are being ferried across, why humans are not taking advantage.

All was written with the blessings of Guru Gur. we are nothing, can do nothing. we ask for your forgiveness because you are our Lord.

(Rajinder Chahal)

21. The Meaning of Bani

SatNaam

We always refer about holy scriptures written in SGGS as Bani/Gurbani. Let us see how Bani is defined or described in the SGGS.

Jo pekhā so sabh kichh su▫āmī.

Jo sunnā so parabh kī bānī. page 1080

Whatever I see, all/everything is Lord/God.

Whatever I hear, is the Bani of God.

Sagal bānī mēh amrit̄ bānī.

Har ko jas sun rasan bakhānī. page 266

Of all the speeches/spoken words,

the most ambrosial speech

is to hear and sing/do the Lord's Praise.

Har kā sant̄ satgur sat̄ purkhā jo bolai har har bānī.

Jo jo kahai sunai so muktā ham tis kai sad kurbānī. page 667

Lord's Saint, 'The True Guru', 'The True Being',

whatever he speaks/chants is the Bani of the Har, Har Lord.

Whatever the Guru chants/speaks, whosoever listens to it,

is liberated and forever we sacrifice to him.

Sant̄ janā kī ūchhī bānī.

Simar simar tare Nānak parānī. page 1300

The words spoken by the Saints are divine/true.

Nanak ji says by Naam meditation the beings are carried across.

So we can see that whatever one speaks constitutes bani, however, the words spoken by the saints or spoken in the praise of Lord are sweet, nectar, true and pure. The power is in the word spoken by the Holy Beings not in the holy scriptures, statues, places of worship etc. When Guru Nanak ji said about Mardana that he won't die (marda na) the words had the power. When Baba Budha ji said that Bibi ji will give birth to a Son who will smash the head of enemy like a onion they were the words of a Saint. The words come from the heart in which the God resides i.e. have manifested itself.

The holy places/scriptures can be destroyed but the God does not disappear. Lord exists in each and everything, in transition, never gets old and is always new. The blessings will come from the living heart. How one gets blessed, by serving the creation as Guru Gur.

Pekhai bolai suṇai sabh āp. Saḍā sang tā ka▫o man

jāp. Sant parsād bha▫i▫o targās. page 183

He Himself, sees, speaks and hears, So meditate on the One who is always with you.

By the Grace of the Saints, the Lord is revealed/manifests Itself.

Pāth parai mukh jhūtho bolai nigure kī maṭ ohai. page 1013

One reads the scriptures, but tells lies;

that is the one who is without a Guru.

Gur parsādī viđi▫ā vīchārai par par pāvai mān.

Āpā madhe āp targāsi▫ā pā▫i▫ā amrit nām. page 1329

By Guru's Grace, read, study & understand the Bani/spiritual knowledge

so that one can be honoured/blessed

with the Ambrosial Naam/Name of the Lord within oneself.

Once it is spoken it is a clarification/an explanation for others, it does not have the embedded power. You have been reading/listening/singing the Bani/holy scriptures for years, where is your longing/yearning/affection for the Gur Guru. Have you ever been passionate for a glimpse of your guru desperate to hear him speak. You just read it, never believed or never acted over it. Never practised what it says, how you expect to realize God.

People always say they get offended by some things, do they ever think why. God residing inside you never feel offended, although you even deny its existence. He still provides you with the breath, pumps your heart, still feed you. The power lies in the word spoken by the Holy Beings, ones belief in it and the subsequent action. Look at the lives of first four Gurus. Once they came to the Guru, they never looked back. They gave up their family, all the relatives/property and completely surrendered to their Guru. What have you surrendered, where is your belief when have you asked for the forgiveness. What you expect in the return. You think you are doing the meditation. You are just making the effort, trying to submit, rest is all up to the Guru Gur. Remember no surrender/give-ups, no meditation/bhagti.

We are nothing, all is with the blessing of Guru Gur. Just keep us at your feet, keep forgiving because we can do nothing without you. We are full of bad, not even one good.

(Rajinder Chahal)